THE

NATURAL HISTORY

OF THE

BIBLE:

OR A DESCRIPTION OF

ALL THE

BEASTS,	INSECTS,	PLANTS,
BIRDS,	REPTILES,	METALS,
FISHES,	TREES,	PRECIOUS STONES, &c.

MENTIONED IN THE **Sacred Scriptures.**

Collected from the beſt AUTHORITIES,

And ALPHABETICALLY ARRANGED.

BY THADDEUS M. HARRIS, A. M.
LIBRARIAN of HARVARD UNIVERSITY, *Cambridge.*

"He ſpake of *trees*, from the cedar tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall. He ſpake alſo of *beaſts*, and of *fowls*, and of *creeping things*, and of *fiſhes*." 1 *Kings*, iv. 33.

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"RES *ardua* vetuſtis novitatem dare, novis auctoritatem, obſoletis nitorem, obſcuris lucem, faſtiditis gratiam, dubiis fidem, omnibus vero naturam, et naturæ ſuæ omnia."

PLIN. *in præf. ad Veſpas.*

"EXIGUO includere libro aggredior opus non meas tantum, ſed aliorum vires egrediens. In eo, ſi non omni reſpondeo expectationi, veniam; imo, ſi alicui laudem mihi polliceor a bonis."

CLUVERIUS.

TO THE

ELUCIDATION

OF THE

SACRED SCRIPTURES,

TO THE

CAUSE OF RELIGION,

AND TO THE

INFORMATION

OF THE

SERIOUS INQUIRER after TRUTH,

THIS WORK,

And every FACULTY of its *AUTHOR*,

IS CONSECRATED

Dedicated

And DEVOTED.

" THE books of Nature and of Revelation (as Bishop Watson observes) equally elevate our conceptions, and incite our piety; they mutually illustrate each other; they have an equal claim to our [illegible] are both written by the finger of the *one eternal incomprehensible God, to whom be glory for ever and ever, Amen.*"

Introduction.

THERE are few things more difficult to be determined, with any degree of certainty and preciſion, than thoſe which relate to the natural hiſtory of the world in the earlier ages. For we have no ancient hiſtory of nature, which deſcribes animals, plants, &c. under their original names. Some light, however, can be obtained from the Hebrew, from languages more immediately derived from it, and from the Greek and Roman authors who have written upon theſe ſubjects.—The references in the bible to theſe things, although very conciſe, and liable to a diverſity of interpretation, open a fruitful ſource of intereſting and inſtructive inquiry: And, when judiciouſly explained, ſerve to clear up many obſcure paſſages, ſolve many difficulties, correct many wrong, or obſcure interpretations, and open new beauties, in that ſacred treaſure. And "theſe illuſtrations, (to uſe the words of a writer*, whoſe opinion adds importance and dignity to my ſubject) though they do not immediately rectify the faith, or refine the morals of the reader, yet are by no means to be conſidered as ſuperfluous niceties, or uſeleſs ſpeculations; for they often ſhew ſome propriety of deſcription, or elegance of alluſion, utterly undiſcoverable to readers not ſkilled in the natural hiſtory of the Eaſt: And are often of more important uſe, as

* The late Dr. S. Johnſon, in his life of Sir T. Browne.

they remove ſome difficulty from narratives, or ſome obſcurity from precepts."

Should the following pages be found in the leaſt to anſwer ſo valuable a purpoſe, the compiler will eſteem himſelf amply compenſated for all his trouble. He lays claim to no praiſe but that of having brought into regular form ſuch information as he could collect from various works. From all authors of eſtabliſhed reputation he acknowledges his having borrowed ſuch materials as appeared moſt important to his ſubject. He thinks it meritorious to have drawn information from the beſt and moſt unexceptionable ſources; and to have availed himſelf of all the modern diſcoveries, whether in criticiſm or natural hiſtory, which could tend to throw new light upon any difficult ſubject. Ancient and modern travellers, naturaliſts, and commentators, have been conſulted. Extracts have been made from all with freedom; and not only their information, but, in many inſtances, their manner of expreſſion, adopted.*

Bochart has, in the moſt learned reſearches, traced the names of the ANIMALS mentioned in ſcripture through the different languages and dialects of the Eaſt, and found proof for his concluſions from ſome ſtriking ſimilarity of ſound, or ſome other important circumſtance, which it would require almoſt equal learning and ingenuity to controvert, or refute. The natural hiſtory of Damir, and the illuſtrations of other Arabian authors, proved eminently beneficial to him

* "Eſt benignum, et plenum ingenui pudoris, fateri per quos profiteris." Plin. præfat.

him in aſcertaining and explaining the names, the qualities, &c. of animals. So that his opinion with reſpect to them has in this work been invariably followed, unleſs it appeared outweighed by equally ingenious and learned, and more pertinent illuſtration and proof.

With regard to PLANTS leſs help has been obtained. Neither Dillerius* nor Celſius† could be procured; though their opinion, as others had uſed it, is ſeveral times quoted. To ſupply this deficiency, the origin, or root, of their Hebrew names, has been ſearched out in Buxtorf's and Taylor's concordances; the deſcription of them, or referrence to them in the bible, carefully examined, and then compared with what could be found in Dioſcorides, Pliny, and others among the ancients, in Rauwolf, Haſſelquiſt, Shaw, and others, among the moderns.

Mr. Bruce, in his travels to diſcover the ſource of the Nile, collected ſpecimens of natural hiſtory, in Egypt, Arabia, Abyſſinia and Nubia. His celebrated work has been read with pleaſure and advantage; and ſome extracts have been made from it. In deſcribing the plants, birds, and beaſts, he noticed in his travels, Mr. Bruce made it "a conſtant rule to give the preference to ſuch of each kind as are mentioned in ſcripture, and concerning which doubts have ariſen."—"Many learned men, ſays he, have employed themſelves with ſucceſs upon theſe topics, yet much remains ſtill to do; for it has generally happened,

* Hierophyticon. 4to. Utrecht, 1725.
† Hierobotanicon. Upſal.

happened, that thoſe perfectly acquainted with the language in which the ſcriptures were written have never travelled nor ſeen the animals of Judea, Paleſtine, or Arabia; and again, ſuch as have travelled in theſe countries, and ſeen the animals in queſtion, have been either not at all, or but ſuperficially acquainted with the original languages of ſcripture. It has been my earneſt deſire to employ the advantage I poſſeſs in both theſe requiſites, to throw as much light as poſſible upon the doubts that have ariſen. I hope I have done this freely, fairly, and candidly; if I have at all ſucceeded, I have obtained my reward."

Many other books, beſides thoſe already mentioned, have been occaſionally conſulted; as the reader will find by frequent references and quotations in the following pages. In ſhort, neither pains nor expenſe have been ſpared to render the volume worthy the approbation of the publick, and a uſeful and valuable ſource of inſtruction to thoſe whom i had principally in view in its compilation.

As this work was undertaken with a view to general information, and deſigned in particular for the inſtruction and amuſement of the leſs informed and the young, all technical terms have, as much as poſſible, been avoided; and ſhort, natural, and intelligible deſcriptions attempted. Whenever it was neceſſary, as was ſometimes the caſe, to introduce Hebrew, Greek, and Latin, words or ſentences, they have been inſerted in the note, that the unlearned might not be interrupted, nor the ſcholar diſappointed.

To

To ſome of the general illuſtrations are added ſuch hiſtorical facts, critical obſervations, explanatory reflections and reaſonings, as occurred from conſidering the many objects the author has ventured to treat: It is hoped theſe will not be deemed altogether unneceſſary and foreign to the purpoſe.

After all, the compiler of the following pages, feels a painful diffidence in preſenting them to the public. He fears that the critic and the naturaliſt will note with ſeverity the errors they may diſcover: Yet he truſts each will recollect that inaccuracies, omiſſions, and miſtakes, are almoſt unavoidable in a work of this nature. He ſolicits, he confides in, the candour of every judicious reader. He hopes all ſuch will furniſh him with whatever obſervations they may make: They will be moſt gratefully received; and ſhould the favour, or indulgence of the public, make another edition of this work neceſſary, it ſhall be improved and enriched with them.

"*Quod potui feci, faciant meliora potentes.*"
'I have done my *beſt*, let wiſer men do better.'

Cambridge, July 7, 1793.

ADVERTISEMENT.

ADVERTISEMENT.

THOSE articles introduced by large Roman capitals are to be found in our Engliſh tranſlation of the ſcriptures: Thoſe which are printed in Italic capitals are not, but ought to have been. This diſtinction is not in every inſtance nicely obſerved: Two or three variations from it have been already noticed.

The reader will find in ſome places reference to a work which the author of this has nearly completed, and which he intends to publiſh, ſhould he meet with encouragement, and the preſent volume prove acceptable to the public. It is to take the title of "Diſſertations, illuſtrating ſeveral Paſſages of Scripture referring to the Natural Hiſtory, Cuſtoms, Manners, Literature, &c. of the Eaſt."

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EXPLANATION

EXPLANATION *of ſome* TECHNICAL WORDS *which could not well be avoided in this* WORK.

ACUMINATED. Uſed of leaves which end in a point.

ALKALI. This word comes from an herb called by the Egyptians *kali*, which, when burnt, and the aſhes boiled in water, gave upon evaporation a white ſalt that they called *alkali*. Afterwards it was uſed for the ſalts of all plants extracted in the ſame manner. And, as theſe were obſerved to ferment with acids, the ſignification of the term was ſtill further extended, ſo as to comprehend whatever ſubſtances had this effect.

AMPHIBIOUS. An appellation given to that claſs of animals which live part of their time in water and part of it on land.

CALLOSITY. A kind of ſwelling, or induration, either natural, or occaſioned by much friction, or rubbing againſt hard bodies.

CALYX. The cup of a flower, or that part which ſurrounds and ſupports the other parts of the flower.

CARMINATIVE. That which expels wind; warming.

CARNIVOROUS. Thoſe creatures of which *fleſh* is the proper food.

COROLLA. The moſt conſpicuous part of a flower, ſurrounding its parts of generation, compoſed of one or more petals.

DECIDUOUS. Leaves are ſaid to be *deciduous* which fall in autumn, in contradiſtinction to *ever greens* which remain all winter.

DRUPE. A kind of pericarpium, conſiſting of a ſoft, fleſhy, and ſucculent, pulp; with a nucleus, or kernel, in its center.

EXCORIATED. Where the ſkin is galled, or rubbed off.

FARINACEOUS. Mealy; producing meal.

GENUS. A claſs of being, comprehending under it many ſpecies. Thus *quadruped* is a genus comprehending under it almoſt all terreſtrial beaſts.

GERMEN. The ſame with bud.

GRANIVOROUS. Thoſe creatures are ſo called which live upon grain.

GREGARIOUS. Thoſe creatures which go in flocks, herds, or coveys: As ſheep, or cattle, or partridges.

IMBRICATIM.

IMBRICATIM. Leaves are ſo placed when they lie over one another, each covering a part of the following one.

INDIGENOUS. Native.

LOBE. A diviſion; a diſtinct part. Leaves are lobed when divided to the middle into parts that ſtand wide from each other, and have their margins convex.

OPAKE. Impervious to the rays of light; dark; obſcure.

PELLUCID. Clear; tranſparent; not opake; not dark.

PENDULOUS. Hanging down: As the flowers of the columbine, &c.

PERICARPIUM. A covering, or caſe, for the ſeeds of plants. It is the germen of the piſtil enlarged.

PETAL. An appellation given by Botaniſts to the *flower leaves*, in oppoſition to the *folia*, or common leaves, of the plant.

PHYTIVOROUS. Animals are ſo denominated which eat graſs, or any vegetable.

PISTIL. The ſtyle in plants.

ROSACEOUS. Flowers formed like the roſe.

RUMINANT. Such animals as chew the cud.

SERRATED. Indented; notched, in the manner of a ſaw.

SMELT. To melt ore, ſo as to extract the metal.

SPECIES. A claſs of nature; a ſingle order of beings.

STAMINA. Thoſe little fine threads, or capillaments, which grow up within the flowers of plants, encompaſſing the ſtyle.

STYLE. The ſtalk which riſes from amid the leaves of a flower. It is the middle prominent part of the flower of a plant, which adheres to the fruit, or ſeed. It is uſually ſlender and long; whence its name.

SUCCULENT. Juicy; moiſt. Plants whoſe leaves are thick, and juicy.

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TUBEROSE. Having prominent knots, or excreſcences. Thoſe plants are called *tuberoſe*, or *tuberous*, which have a round, turgid, root, in form of a knob: As turnips, &c.

UMBEL. A compoſition of flowers in which a number of ſlender fruit ſtalks proceed from the ſame center and riſe nearly to the ſame height, ſo as to form a regular ſurface at the top, branched out and ſpread like an umbrella.

UMBELLIFEROUS. Plants are ſo called which produce umbels, or rundles of flowers.

THE NATURAL HISTORY OF THE BIBLE.

ADAMANT. The ſame precious ſtone that we call a diamond. It is the hardeſt, and moſt reſplendent of gems, and has in all ages been eſteemed the moſt valuable. Its colour, when pure, as it generally is, reſembles that of perfectly clear water. Rubbed with a ſoft ſubſtance it will ſhine in the dark.——It is uſed in engraving and poliſhing gems. *Jer.* xvii. 1.

It was the third jewel in the ſecond row of the high prieſt's breaſt plate. *Exod.* xviii. 18.

Ezekiel's forehead was made like an *adamant*; that is, he was endued with undaunted courage in declaring GOD's meſſage to the Jews. *Ezek.* iii. 9.

The hearts of wicked men are ſaid to be as *adamant*; neither broken by the threatenings and judgments of GOD; nor melted by his promiſes, invitations, and mercies. *Zech.* vii. 12. [See *Diamond*.

ADDER. A venomous ſerpent, conſiderably ſmaller, and ſhorter, than the ſnake. It has black ſpots on the back; its belly is blackiſh.

In our tranſlation of the bible we find the word *adder* five times; but without ſufficient authority from the original.

Shepiphon, Gen. xlix. 17. is probably the *ceraſtes*: A ſerpent of the viper kind, of a ſandy colour, which lurks in ſand, and the tracts of wheels in the road; and which infeſts with its deadly bite, not only the unwary traveller, but horſes and other beaſts.

Pethen, Pſa. lviii. 4. xci. 13. and cxl. 3. ſignifies an *aſp*.

By *Tziphoni*, Prov. xxiii. 32. is meant that deadly ſerpent called the baſiliſk.

In Pſa. lviii. 5. reference is made to the effect of muſical ſounds over ſerpents. That they might be rendered tame and harmleſs by certain charms, or ſoft and ſweet ſounds, and trained to delight in muſic, was an opinion which prevailed very early and univerſally.

Many ancient authors mention this effect:* Virgil ſpeaks of it particularly.

"Quin et Marrubia venit de gente ſacerdos.
Fronde ſuper galeam et felici comptus oliva,
Archippi regis miſſu, fortiſſimus Umbro:
Vipereo generi, et graviter ſpirantibus hydris,
Spargere qui ſomnos cantuque manuque ſolebat,
Mulcebatque iras, et morſus arte levabat.†"

Umbro, the brave Marubian prieſt was there,
Sent by the Marſian monarch to the war.
The ſmiling olive with her verdant boughs
Shades his bright helmet and adorns his brows,
His charms in peace the furious ſerpent keep,
And lull the envenomed viper's race to ſleep; His

* Apol. Rhod. argon. l. 4. c. 147, &c. See them quoted at large in Bochart hieroz. l. 3. c. 6.

† Æn. vii. v. 750.

His healing hand allay'd the raging pain;
And at his touch the poiſons fled again.*

Mr. Boyle, in his eſſay on the great effects of languid motion† gives us the following paſſage from Sir H. Blunt's voyage into the Levant :‡

Many rarities of living creatures I ſaw in Grand Cairo; but the moſt ingenious was a neſt of ſerpents of two feet long, black, and ugly, kept by a Frenchman, who, when he came to handle them, would not endure him, but ran and hid in their hole: Then he would take his cittern and play upon it. They, hearing his muſick, came all crawling to his feet and began to climb up him till he gave over playing, then away they ran." Shaw, Bruce, and indeed all travellers who have been in the Levant, ſpeak of the charming of ſerpents as a thing not only poſſible but frequently ſeen.

The *deaf adder* (or aſp) may either be a ſerpent of a ſpecies naturally deaf (for ſuch kinds are mentioned by Avicenna, as quoted by Bochart) or one deaf by accident—or on account of its appearing to be ſo. In either caſe, it may be ſaid, in the language of poetry, to *ſtop its ear*, from its being proof againſt all the efforts of the charmer.

In the ſame manner a perſon of no humanity or compaſſion is ſaid to *ſtop his ears* at the cry of the poor; [Prov. xxi. 13.] and from the hearing of blood. [Iſai. xxxiii. 15.] The Pſalmiſt, therefore, who was ſpeaking of the malice and ſlandering lips of the wicked, compares their promptitude to do miſchief to the ſubtle venom of ſerpents. And he carries the alluſion further by intimating that the wicked were not only as hurtful and pernicious, but that they ſtopped their ears likewiſe againſt

* Warton.—† p. 71. ed. 1685.—‡ p. 81. ed. 5. the

the moſt perſuaſive reproofs and ſoothing cautions, as the aſp made itſelf *deaf to the voice of the charmers, charming never ſo wiſely.*

The compariſon betwixt a malevolent tongue and the bite of a ſerpent is illuſtrated from other texts of ſcripture. Thus, Eccleſ. x. 11. *Surely the ſerpent will bite notwithſtanding the enchantment; and the babbler is no better*—is equally perverſe.—Jerem. viii. 17. *I will ſend ſerpents, cockatrices, among you, which will not be charmed, and they ſhall bite you.*

AGATE. A precious ſtone of a greyiſh colour. Its variegations are ſometimes moſt beautifully diſpoſed; repreſenting trees, ſhrubs, plants, rivers, foreſts, clouds, &c.

It was the ſecond ſtone in the third row of the high prieſt's breaſt plate. Exod. xxviii. 19. xxxix. 12.

The tranſlators of the bible have, in Iſai. liv. 12. and Ezek. xxvii. 16. given the ſame word for quite a different ſtone. In both theſe places the ruby is ſpoken of.*

ALABASTER. The name of a genus of foſſils nearly allied to marble. It is a bright, elegant ſtone, ſometimes of a ſnow white; it may be cut very freely, and is capable of a fine poliſh. Being of a ſoft nature, it is wrought into any form or figure with eaſe. Vaſes were anciently made of it wherein to preſerve odoriferous liquors and ointments. Matth. xxvi. 6. 7. Pliny, and others, repreſent it as peculiarly proper for this purpoſe. And the druggiſts in Egypt have at this day veſſels made of it, in which they keep their perfumes and medicines.

ALGUM.

* See Lowth, and the new tranſlation of Iſai. *in loc. Lapis pyropus*; Taylor's Heb. Concord.

ALGUM. Timber trees which grew upon mount Lebanon; perhaps *cypreſſes*. But Solomon's navy brought from Ophir large quantities of this wood, which exceeded any thing of the kind ſeen either before or after in the land of Judea.

ALMOND TREE.* This tree reſembles the peach in its leaves and flowers, but differs in its fruit. It is a native of Africa. It is thus botanically deſcribed; "Amygdalus with ſpear ſhaped, ſawed leaves, having glands at the baſe: And with flowers moſtly in pairs, ſitting cloſe to the branches, ſucceeded by large, oval, downy, tough fruit, containing eatable kernels;—comprehending ſeveral eminent varieties, diſtinguiſhed by the following names and properties, viz, 1. Common almond, with a bitter kernel. 2. Sweet kernelled almond. 3. Sweet Jordon almond, large and ſuperior in goodneſs. 4. Tender ſhelled almond, 5. Hard ſhelled almond."

The trees generally aſſume but a moderate growth, obtaining from fifteen to twenty feet ſtature; dividing regularly into many branches, and emitting numerous ſtraight ſhoots annually: The whole forming a large head, adorned with long, ſpear ſhaped leaves, and pale white flowers. The flowers conſiſt of five petals; the calyx is ſingle but divided into five ſegments, with a piſtil that turns to a fruit.

They flower early in the ſpring, before the leaves. The bloſſoms ariſe, in a vaſt profuſion, all along the young branches. Theſe are ſucceeded by large oval downy fruit, conſiſting of a thick tough pulp, including an oblong nut or ſtone, containing one kernel,

* *Amygdalus communis*: Common almond.

which is the almond, and the only eſculent part. The whole arriving at maturity in September; the outer tough cover ſplits open, and diſcharges the ſtone, with the kernel therein.

From the circumſtance of its bloſſoming the earlieſt of any tree (beginning as ſoon as the rigour of winter is paſt) it has its Hebrew name, *ſchakad*, which comes from a verb ſignifying *to make haſte, to be in a hurry*, or *to awake early*. Thus in Jerem. i. 11. where the Prophet is ſhewn *the rod of an almond tree*,* GOD means to indicate to him by it that as this tree makes haſte to bud, as though it took the firſt opportunity, ſo he will haſten his judgements upon the people. In like manner when Solomon, ſpeaking of an old man, Eccleſ. xii. 5. ſays *the almond tree ſhall flouriſh*, he intends to expreſs by it the quickneſs by which old age advances and ſurpriſes us. And the *ſnow white* bloſſoms upon the *bare boughs* of the tree, happily illuſtrate the hoary head and defenceleſs ſtate of age.†

Aaron's rod, which budded, and by this means ſecured to him the prieſthood, was a branch of this tree. Numb. xviii. 8.

ALMUG TREE. ALMUGIM. ALGUMMIM. A certain kind of wood mentioned in the firſt book of Kings, x. 11. which the vulgate tranſlates *ligna thyina*, and the ſeptuagint *wroughtwood*. The word thyincom is a name for the citron tree, known to the ancients, and very much eſteemed for its ſweet odour and great beauty.

The *almug tree*, *almugim*, *algummim*, or ſimply *gummim*, is, by the beſt commentators, underſtood to be an oily and gummy ſort of wood; and particularly that ſort of tree which produces the gum ammoniac.

ALOE.

* In the Vulgate, a *waking rod*. † Haſſelquiſt's Travels. p. 28.

ALOE. The Agallochum, or Zylo Aloe. A ſmall tree about eight or ten feet high: Growing naturally in Egypt, Arabia, Perſia, Italy, and Spain. At the top is a large bunch of leaves, which are thick and indented, broad at the bottom, but growing narrower toward the point, and about four feet in length. Its bloſſoms are red, intermixed with yellow; and double, like a pink. From the bloſſom comes the fruit, or pod, which is oblong, and triangular, with three apartments filled with ſeed.

This extremely bitter plant contains under the bark three ſorts of wood: The firſt is black, ſolid, and weighty; the ſecond is of a tawny colour, of a light, ſpongy texture, very porous, and filled with a fragrant roſin—when laid on the fire it burns readily, and yields an aromatic ſcent; the third kind of wood, which is the heart, has a ſtrong, but agreeable odour. This laſt is eſteemed in the Eaſt more precious than gold itſelf; and is uſed for perfuming habits and apartments, and as a cordial in fainting and paralytic fits.* Theſe pieces, called *calunbac*, are carefully preſerved in pewter boxes to prevent their drying. When they are uſed, they are ground upon marble with ſuch liquids as are beſt ſuited to the purpoſe for which they are intended.

The wood which GOD ſhewed Moſes, that with it he might ſweeten the waters of Marah, is called *alvah*. Exod. xv. 25. The word has ſome relation to *aloe*, which is a bitter wood: And ſome interpreters are of opinion that Moſes uſed a bitter ſort of wood that ſo the power of GOD might be the more remarkable.

AMBER.

* Lady M. W. Montague's Letters. Vol. 2. p. 91. Arabian Night's Entertainment. Vol. 5. No. 171. Haſſelquiſt. p. 249. Raynal's Indies. Vol. 2. p. 279.

AMBER. A pellucid, and very hard inflammable mineral bitumen: Brittle, and generally of a yellow, or citrine colour; though ſometimes it is whitiſh and ſometimes brown. The taſte is ſomewhat acrid and bituminous, with a little aſtringency: The ſmell, when warm, is fragrant. When rubbed, amber is highly endowed with that remarkable property called electricity. It was called by the Greeks ελεκτρον, and by the Arabians *carade*, from its power of attracting ſtraw, and other light bodies.

It does not appear that the ancient Hebrews had any knowledge of *electrum*. St. Jerom thinks that Ezekiel, i. 4. 27. viii. 2. means a precious metal. And Bochart and Le Clerk think that the Hebrew word *hachaſmal* ſignifies that kind of metal which the Greeks made by melting together one fifth of ſilver, or fine braſs, with four fifths of gold: This they called *electrum*—and this is the word the ſeptuagint verſion uſes here.

AMETHYST. A tranſparent gem of a purple colour, which ſeems compoſed of a ſtrong blue and deep red; and, according as either prevails, affording different tinges of purple, ſometimes approaching to violet, and ſometimes even fading to a roſe colour.

The ſtone called amethyſt by the ancients was evidently the ſame with that now generally known by this name; which is far from being the caſe with regard to ſome other gems.—The oriental is the hardeſt, ſcarceſt, and moſt valuable.

It was the ninth ſtone in the high Prieſt's breaſt plate, Exod. xxviii. 19. and the twelfth in the foundations of the New Jeruſalem, Rev. xxi. 20.

ANISE.

ANISE. An annual umbelliferous plant; not unlike parſley in its manner of growth, but the leaves are broader on the bottom, and thoſe on the ſtalks finer. It is cultivated for medicinal and culinary purpoſes.—Its ſeeds have an aromatic ſmell, and a pleaſant warm taſte, accompanied with a degree of ſweetneſs: In them is contained a great deal of eſſential oil, highly carminative.

The plant grows naturally in Egypt, Syria, Crete, and other places of the Eaſt.

ANT. A little inſect, famous from all antiquity for its ſocial habits, its economy, unwearied induſtry, and prudent foreſight. It has been offered as a pattern of commendable parſimony to the profuſe, and of unremitting diligence to the ſlothful.

Solomon calls them *exceedingly wiſe, for though a people not ſtrong yet they prepare their meat in the ſummer.** He therefore ſends the ſluggard to this little creature to learn wiſdom, foreſight, care, and dilgence.†

That the ant hoarded up grains of corn againſt the winter for its ſuſtenance, was very generally believed by the ancients,‡ though modern naturaliſts ſeem to queſtion the fact. The moſt learned Bochart, in his Hierozoicon, has diſplayed his vaſt reading on this ſubject, as he uſually does on all others; and has cited paſſages from *Pliny*, *Lucian*, *Ælian*, *Zoroaſter*, *Origen*, *Baſil*, and *Epiphanius*, *Jewiſh Rabbi's*, and *Arabians*, all concurring in the opinion, that *Ants* cut off the heads of grain, to prevent their germinating: But he confeſſes, that the ancienter Greek writers have made no ſuch obſervation;

* Prov. xxx. 24. 25. † Prov. vi. 6, 7, 8. ‡ Plin. l. x. c. 72. and l. xi. c. 30. Ælian. l. ii. c. 25. l. vi. c. 43, &c. Ovid. Metam. l. viii. 624. Hor. Sat. i. 32. Virg. Georg. i. 184. and An. iv. 402.

obſervation of the *Ants*; nor any of them who lived before *Pliny*, as far as he remembers. Very probably, this opinion aroſe from what might have been obſerved of theſe laborious inſects, in cutting aſunder with their ſaws ſuch grains of corn, or other matters, which they might have occaſion to carry to their neſts, but were too bulky.—And it is obſervable, that the Hebrew name of the *Ant* [נמלה] *Nemala*, from the Verb [נמל] *Namal*, which ſignifies to cut off, is uſed for cutting off ears of corn. *Job* xxiv. 24.

But if we conſider the two texts, in the Book of Proverbs, referred to above, there is not the leaſt intimation in them of their laying up corn in ſtore *againſt winter*. In chap. vi. ver. 8. it is ſaid, *She provideth her meat in the ſummer, and gathereth her food in the harveſt*: For, though the former Verb [הכין] *Hekin* ſignifies to prepare, or diſpoſe in order, and the latter [אגר] *Agar* to collect, or gather together; and in the only two places where I find it occur beſides, is uſed for gathering in ſummer, as Prov. x. 5 and for gathering in the vintage, Deut. xxviii. 39. yet the expreſſion, in the text, neceſſarily means no more, than that they collect their food in its proper ſeaſon. Nor is there any thing elſe declared, chap. xxx. ver. 25. So that all which may fairly be concluded from ſcripture is, that they carry food for themſelves into their repoſitories, to ſerve them as long as it will keep good, or they ſhall need it. That they do this againſt winter can only be determined by examining into the fact: This has been done with very great diligence, and it appears that they eat not at all in the winter, and have no ſtores laid in of any ſort of food. The opinion therefore of their laying in magazines againſt winter, ſeems

to

to me to have been grafted on theſe Scriptures, rather than found in them; and this from a concluſion naturally enough made, from obſerving their wonderful labour, and induſtry in gathering their food in the ſummer, ſuppoſing that this muſt be to provide againſt winter.—And, after all, great part of their labour, which may have been beſtowed in other ſervices, might eaſily be miſtaken, by leſs accurate obſervers, for carrying in food. But it may be thought ſufficient for the purpoſe if it were in Solomon's time but a popular notion.—The ſcriptures are not to be conſidered as unerring guides in *natural*, although they are in *moral* and *divine* matters.*

ANTELOPE. [The Egyptian Antelope.†] An animal of the ſame ſize with our domeſtic he-goat; but in figure, colour, and agility, reſembling the ſtag.

The belly, rump, and legs are white; but each leg is marked below the knee with a duſky ſpot. The reſt of the body is grey or reddiſh; except that a black line runs along the back. The horns are almoſt perfectly ſtraight; of a blackiſh colour; each about an inch and an half in diameter at the baſe, and diſtinguiſhed on the lower half by twenty, or more, prominent or wavy rings—the upper half ſmooth, and tapering into a ſharp point.

This animal is an inhabitant of Syria, Arabia, Perſia, India, Egypt, and Ethiopia. It is ſuppoſed to be the *Tzebi* of the holy ſcriptures. Deut. xiv. 5.

Almoſt every ſpecies of the Antelope has the following general agreements: They are animals of a moſt elegant and active make, of a reſtleſs and timid diſpoſition,

* Durell, on Pſ. cxxi. 6. and Prov. vi. 8, † Antelope oryx. *Lin.*

diſpoſition, extremely vigilant, of great vivacity, remarkably ſwift and agile, and moſt of their boundings are ſo light and ſo elaſtic as to ſtrike the ſpectator with aſtoniſhment. Like the hare, their hinder legs are longer than thoſe before, which add to their ſecurity in aſcending or deſcending ſteep places. Like the ſheep they have all a cloven hoof; and they have alſo permanent horns; but thoſe of the female are ſmaller than thoſe of the male.

The fleetneſs of the Antelope was proverbial in the country it inhabited, even in the earlieſt times: The Gadites were ſaid to be *as ſwift as the roes upon the mountains.*

It is ſuppoſed to have the moſt beautiful eye of any animal in the world: So blending brilliancy with meekneſs that all the eaſtern poets compare the eyes of their miſtreſſes to thoſe of this animal. *Aine el Czazel*—"you have the eyes of an antelope," is conſidered as the higheſt compliment that a lover can pay.

ANTIMONY. A ponderous, brittle, ſemi-metal, compoſed of long, ſhining ſtreaks, like needles, intermingled with a dark lead coloured ſubſtance.

The ſcripture ſpeaks of its uſe as a kind of paint with which the women blackened their eyes.*

APE: or Monkey. A four footed animal, reſembling ſomewhat the human figure. Its face is naked; and its claws like the nails of a man: And indeed its ears, eye lids, lips, and breaſts, reſemble thoſe of the human race; and their internal conformation bears

* 2 Kings ix. 30. Iſai. iii. 16. Jerem. iv. 30. Ezek. xxiii. 40. See this practice largely treated of in a volume which is to ſucceed the preſent, on "the cuſtoms and manners of the Eaſt."

bears ſome diſtant likeneſs. This reflection is ſufficient to mortify the pride of thoſe who make their perſons alone the principal object of admiration.

They are lively, agile, and full of frolic, chatter, and grimace: Yet filthy, obſcene, laſcivious, and thieviſh in their manners. In miſchievous artifice they all diſplay a degree of human ingenuity. Peculiar deformity, rather than ſuperiour beauty, ſeems to be, through all the ſpecies, the reſult of their near reſemblance to the human form. We are ſtruck with horror to ſee our form, features, and geſtures, imperfectly imitated in an inferiour order of quadrupeds. And the firſt ſight of one of them ſhocks ſenſibility in the ſame manner as monſtrous deformity in an individual of our own ſpecies. Proud of our alliance to angels, we cannot but be aſhamed of our relation to monkies.

The Greek writers ſpeak of a kind of ape in Ethiopia, and on the borders of the Red Sea, which they called *kephos*, *keibos*, and *kebos*,* a name which comes pretty near the Hebrew *kuph* or *koph*. Which Shaw ſuppoſes the marmoſet, or Ethiopian monkey.†

They were brought to Judea by Solomon's fleet.‡

APPLE TREE. The ſeveral places where this tree, and its fruit, are ſpoken of in our tranſlation of the bible, ſhould have been rendered the *citron*. Which tree is of a moderate height, with a branched ſpreading root, yellowiſh without and whitiſh within. The trunk is ſlender, the wood white and hard, and the bark of a pale green colour, of a fine aromatic ſmell and taſte. The boughs are numerous, long, ſlender,

*Strabo, l. xvii. et alii. See alſo Plin. Hiſt. Nat. †Suppl. p. 95.
‡1 Kings x. 22. 2 Chron. ix. 21.

ſlender, and tough; the oldeſt of them of a light, yellowiſh, green, and armed with pale prickles; but thoſe that are more recent are of a beautiful green. The tops of the branches are tender, and of a brownish-red green, as well as the leaves, which are of the ſize of thoſe of the walnut tree, generally blunt, but now and then accuminated, and they are three times as long as they are broad: The lower part is not ſo green as the upper, and the edges are a little ſerrated. The tree is always clothed with them, both winter and ſummer; and when they are held up againſt the ſun they appear to have holes in them like St. John's wort, or rather to be full of tranſparent ſpecks. The flowers grow on the tops of the branches, and are roſaceous, with fleſhy petals, which are generally five in number, and ſtand almoſt upright. Without, they have a reddiſh bluſh, but are white within, and are placed in a ring. The calix is ſmall, and divided into five ſegments; and under the yellow apex there are a great many ſtamina. Among the ſtamina there is a longiſh piſtil, the rudiment of the fruit, and thoſe flowers that are without never produce any. The ſhape of the fruit is oblong, but ſometimes globous; and ſome terminate in a point, while others are blunt: The ſurface is wrinkled and tuberoſe, and is often nine inches in length, and upwards; the ſize is different, as well as the weight—for ſome weigh ſix, nine, and even thirty pounds. The outer rind is tough, thin, bitter, and hot; and the colour is at firſt green, but when ripe is turned to that of gold. The inner, or white rind, is thick, firm, ſweetiſh with a little acidity. Within it is divided into ſeveral cells, full of an acid juice; theſe contain alſo the ſeeds, which are numerous.

In

In hot countries both flowers and fruit may be ſeen on the tree at the ſame time, as well in the ſpring as the autumn; but they are more plentiful in the laſt.*

The following amended, and juſt tranſlation of Prov. xxv. 11. may not improperly be introduced here: *Like golden citrons in ſilver veſſels, ſo is an excellent ſaying expreſſed in terms ſuited to it.*†

APPLES OF SODOM. The fruit of the *ſolanum melongena, Linnæi*; by other authors called *mad apples*. The plant has a fibrous root, and generally a ſingle ſtalk that riſes to a foot in height. The leaves are as large as one's hand, and reſemble thoſe of the oak. The flowers grow oppoſite the leaves, ſometimes ſingly, and ſometimes placed by two and three. They are ſucceeded by fruit of the ſize of an egg, and of a cylindric ſhape; they are ſolid, ſmooth, of a purple or greeniſh colour, and ſoft to the touch. The pulp is whitiſh, full of juice, and interſperſed with flat ſeeds in the ſhape of a kidney.

They grow in plenty about Jericho in the vales near Jordan, not far from the dead ſea. They are ſometimes filled with a duſt, but this is the caſe only when the fruit is attacked by an inſect which turns all the inſide into powder, leaving the ſkin only entire, and of a beautifully inviting colour.

ASHKOKO. This curious animal is found in Ethiopia, and plentifully on Mount Libanus, &c. "It does not burrow, or make holes, as the rat and rabbit, nature having interdicted him this practice by furniſhing him with feet, the toes of which are perfectly round.

* Brooke's Nat. Hiſt. vol. 6. p. 159. † Durell.

round, and of a ſoft, pulpy, tender ſubſtance; the fleſhy parts of the toes project beyond the nails, which are rather broad than ſharp, much ſimilar to a man's nails ill grown, and theſe appear rather given him for the defence of his ſoft toes, than for any active uſe in digging, to which they are by no means adapted.

The total length of the animal as he ſits, is 17 inches and a quarter.—He has no tail, and gives at firſt ſight the idea of a rat, rather than of any other creature. His colour is grey, mixed with reddiſh brown, perfectly like the wild or warren rabbit. His belly is white, from the point of the lower jaw, to where his tail would begin, if he had one. All over his body he has ſcattered hairs, ſtrong and poliſhed like his muſtachoes; theſe are for the moſt part two inches and a quarter in length. His ears are round, not pointed. He makes no noiſe: And certainly chews the cud.

Inſtead of holes, they ſeem to delight in leſs cloſe, or more airy places, in the mouths of caves, or clefts in the rock; or where one projecting, and being open before, affords a long retreat under it, without fear that this can ever be removed by the ſtrength or operations of man. They are gregarious, and frequently ſeveral dozens of them ſit upon the great ſtones at the mouths of caves, and warm themſelves in the ſun, or even come out and enjoy the freſhneſs of the ſummer evening. They do not ſtand upright upon their feet, but ſeem to ſteal along as in fear, their belly being nearly cloſe to the ground, advancing a few ſteps at a time, and then pauſing. They have ſomething very mild, feeble like, and timid in their deportment;

are

are gentle and eaſily tamed, though, when roughly handled at the firſt, they bite very ſeverely."*

Many are the reaſons to believe this to be the animal called *ſaphan* in Hebrew, and erroneouſly by our tranſlators the coney or rabbit. We know that the laſt mentioned animal is peculiar to Spain, and therefore could not be ſuppoſed to be either in Judea or Arabia. They are gregarious indeed, and ſo far reſemble each other, as alſo in point of ſize; but ſeek not the ſame place of retreat, for the rabbit burrows moſt generally in the ſand. Nor is there any thing in the character of the latter animal that denotes excellent wiſdom, or that they ſupply the want of ſtrength by any remarkable ſagacity. The ſaphan then is not the rabbit, which laſt, unleſs it was brought him by his ſhips from Europe, Solomon never ſaw.

Let us now apply the characters of the Aſhkoko to the Saphan. "He is above all other animals ſo much attached to the rocks, that I never once, ſays Mr. Bruce, ſaw him on the ground, or from among large ſtones in the mouth of caves, where is his conſtant reſidence. He lives in families, or flocks. He is in Judea, Paleſtine, and Arabia, and conſequently muſt have been familiar to Solomon. David deſcribes him very pertinently, and joins him to other animals perfectly known: "The hills are a refuge for the wild goats, and the rocks for the ſaphan" [or aſhkoko.†] And Solomon ſays that "they are exceeding wiſe," that they are but a feeble folk, yet make they their houſes in the rocks."§ Now this, I think, very obviouſly fixes the aſhkoko to be the ſaphan, for this weakneſs ſeems to allude to his feet, and how inadequate theſe are to dig holes in the rock, where yet,

* Bruce. † Pſal. civ. ver. 18. § Prov. xxx. 24 26.

however, he lodges. From their tenderneſs theſe are very liable to be excoriated or hurt: Notwithſtanding which they build houſes in the rocks, more inacceſſible than thoſe of the rabbit, and in which they abide in greater ſafety; not by exertion of ſtrength, for they have it not, but are truly, as Solomon ſays, a feeble folk, but by their own ſagacity and judgment, and are therefore juſtly deſcribed as wiſe. Laſtly, what leaves the thing without doubt is, that ſome of the Arabs, particularly Damir, ſay, that the ſaphan has no tail, that it is leſs than a cat, that it lives in houſes or nets, which it builds of ſtraw, in contradiſtinction to the rabbit and rat, and thoſe other animals that burrow in the ground."

This animal is called in Arabia and Syria, *Iſrael's ſheep*, or *gannim Iſrael*:* Or, according to Dr. Shaw, who likewiſe ſuppoſes it to intend the *ſaphan*, *Iſrael's lamb*, or *daman Iſrael*. [See *Coney*.]

ASP. A very venomous ſerpent, whoſe poiſon is ſo ſubtle as to kill within a few hours with an univerſal gangrene. Deut. xxxii. 33. Job xx. 14, 16. [See *Adder*.]

I take the opportunity here of introducing a criticiſm of Mr. Merrick's upon Pſal. xci. 13. *Thou ſhalt tread upon the lion and adder: The young lion and the dragon ſhalt thou trample under feet.* "Bochart obſerves,† that the moſt ancient interpreters, the Septuagint, the Vulgate, St. Jerom, Apollinaris, the Syriac, Arabic, and Ethiopic verſions, render the Hebrew word (which our tranſlators have rendered *lion*) the *aſp*. And this learned critic himſelf thinks it probable that the Pſalmiſt, throughout this verſe, ſpeaks of ſerpents

* Bruce, p. 143. † Hieroz. p. 2.

pents only. He alſo obſerves that Nicander has mentioned a ſort of ſerpent by the name of Λεων αἰολος, *the ſpotted lion:* And that the word tranſlated *young lion*, is, in other places of ſcripture, rendered by the Septuagint *a dragon*. (See Job. iv. 10. and xxxviii. 39.) He likewiſe takes notice of the name Χαμαιλεων, or *ground lion*, given to an animal well known. The late learned Dr. Shaw, in a printed ſpecimen of a natural hiſtory of animals which he once ſhewed me, conjectured that the chameleon was ſo called from its leaping upon its prey like a lion: And it is not impoſſible that the name of lion might, for the like reaſon, be given to the ſerpent mentioned by Nicander; as alſo to the lion lizard, which is, if I miſtake not, mentioned by Mr. Cateſby in his natural hiſtory of South Carolina. Bochart himſelf, in the former part of his learned work, informs us that the chameleon is called alſo by more than one of the Arabic poets, *bakira*, *the lioneſs*; and that an animal, like the chameleon, is called in their language *Leo Iphrin*, from the place where it is bred.*

Were this ſuppoſition, that the Pſalmiſt here mentions *ſerpents* only, well eſtabliſhed, the tranſlation of the whole verſe might ſtand thus:

"Behold the aſp, whoſe boiling veins
Had half the poiſon of the plains
Imbib'd, before thee vanquiſh'd lie,
And cloſe in death his languid eye:
Go, fearleſs on the dragon tread,
And preſs the wrath ſwoln adder's head."

To give the higheſt probability to the accuracy of this tranſlation, it need only be remembered, that *am-*

bulabis

* "*Leo Iphrin* (ſays an Arabic lexicographer) eſt animal ut chamæleon, quod equitem invadit, et cauda ſua percutit."

bulabis ſuper leonem ſeems quite improper, as men do not in walking tread on lions, as they do on ſerpents.

ASS. An animal ſomewhat reſembling the horſe in form; different however in having long ſlouching ears, a ſhort mane, and long hairs covering only the end of the tail. Its body is covered with ſhort and coarſe hair, generally of a pale dun colour, with a ſtreak of black running down his back, and acroſs the ſhoulders.

In his natural ſtate he is fleet, fierce, formidable, and intractable. But when domeſticated he is the moſt gentle of all animals, and aſſumes a patience and ſubmiſſion even humbler than his ſituation. He is very temperate in eating, and contents himſelf with the refuſe of the vegetable creation: But as to drink he is extremely delicate, for he will ſlake his thirſt at none but the cleareſt fountains and brooks.

As a beaſt of burden he is docile and very ſerviceable.

Le Clerc obſerves, that the Iſraelites having but few chariots, were not allowed to keep many horſes: Wherefore the moſt honourable among them were wont to be mounted on aſſes, which in the eaſtern countries were much bigger and more beautiful than they are with us. Deborah, in her ſong, deſcribes thoſe of the greateſt power in Iſrael as riding upon white aſſes. Jud. v. 10. Jair of Gilead had thirty ſons who rode on as many aſſes, and commanded in thirty cities. Jud. x. 4. Abdon's ſons and grandſons rode alſo upon aſſes. Ibid. xii. 4. And Chriſt made *his* ſolemny entry into Jeruſalem riding upon an aſs. John xii. 14.

The

The aſs was declared an unclean creature by the law, and no one was permitted to taſte the fleſh of it. Levit. xi. 26.

To draw with an ox and aſs together was alſo prohibited. Deut. xxii. 10.

By the *wild aſs*, Job xxxix. 5, 8, Pſa. civ. 11. and Jerem. xiv. 6. is intended the *onagar* of the ancients, which is called *koulan** by thoſe modern nations who have the beſt opportunities of being acquainted with it: It is of the ſame ſpecies, with the aſs which we have now deſcribed; only in a wild ſtate. It is taller than the tame aſs; its legs are much more elegantly ſhaped; and it bears his head higher. The colour of the hair, in general, is a ſilver white. The upper part of the face, the ſides of the neck, and the body, and the upper part of the thighs, are flaxen coloured. The fore part of the body is divided from the flank by a white line, extending round the rump to the tail. The legs and the belly are white. A ſtripe of waved, coffee coloured, buſhy hair, runs along the top of the back, from the mane to the tail. Another ſtripe, of the ſame colour, croſſes the former at the ſhoulders. Two beautiful white lines, one on each ſide, bound the dorſal band and the mane. In the winter the hair of this animal is ſoft, ſilky, and waving: It bears in this ſtate a conſiderable reſemblance to the hair of the camel; and the flaxen colour is now moſt exquiſitely bright. In ſummer the hair is very ſmooth, ſilky, and even; but certain ſhaded rays pointing downwards, mark the ſides of the neck.

They aſſociate in herds, under a leader; and are very ſhy.—They inhabit the mountainous and deſert parts

* Pennant's Hiſt. of Quad. vol. 1. 8.

parts of Tartary and Perſia, &c. Anciently they were likewiſe found in Lycaonia, Phrygia, Meſopotamia, Sileſia, and Arabia deſerta.*

They are remarkably wild. And Job deſcribes the liberty they enjoy; the place of their retreat; their manners, and wild, impetuous, and untameable ſpirit.

"¿ Who from the foreſt aſs his collar broke,
And manumiſed his ſhoulder from the yoke?
Wild tenant of the waſte, I ſent him there,
Among the ſhrubs, to breathe in freedom's air.
Swift as an arrow in his ſpeed he flies;
Sees from afar the ſmoky city riſe;
Scorns the throng'd ſtreet, where ſlavery drags her load,
The loud voiced driver, and his urging goad:
Where'er the mountain waves its lofty wood,
A boundleſs range, he ſeeks his verdant food."†

BADGER SKINS. The Hebrew word *thecaſim*, which we tranſlate *badger ſkins*, following thoſe who think *thacas* to be the ſame with the Latin word *tazus*, the ancient interpreters take for a colour. And Bochart hath at large endeavoured to prove that it ſignifies a kind of violet or purple colour.‡ So that the animal we call badger§ is not here intended, but probably ram ſkins painted or dyed.

BALM. The reſinous, oily, and odorous, ſubſtance which diſtils from the balſam tree: It is of a light yellowiſh colour; of an acrid, aromatic, taſte. The ſmell at firſt is violent and ſtrongly pungent, giving a ſenſation to the brain, like to that of volatile ſalts when raſhly drawn up by an incautious perſon.

This

* Plin. Nat. Hiſt. l. viii. c. 69. † Scot's verſion of Job.
‡ Hieroz. p. i. l. 3. c. 30. § M. Buffon ſays that the badger is not to be found in Aſia or Africa: And Dr. Shaw declares it to be totally unknown in Barbary.

This laſts in proportion to its freſhneſs; but by expoſure to the open air, and length of time, it may be loſt.

BALSAM TREE.* An evergreen ſhrub, or tree; it grows to about fourteen feet high, ſpontaneouſly, and without culture in its native country Azab, and all along the coaſt to the ſtraits of Babelmandeb. The trunk is about 8 or 10 inches in diameter; the wood light and open, gummy, and outwardly of a reddiſh colour—incapable of poliſhing—and covered with ſmooth bark, like to that of a young cherry tree. It flattens at top, like trees that are expoſed to ſnow blaſts or ſea air, which gives it a ſtunted appearance. It is remarkable for a penury of leaves. The flowers are like thoſe of the acacia, ſmall and white, only that three hang upon three filaments, or ſtalks, where the acacia has but one. Two of theſe flowers fall off, and leave a ſingle fruit; the branches that bear theſe are the ſhoots of the preſent year; they are of a reddiſh colour, and tougher than the old wood. After the bloſſoms follow yellow, fine ſcented ſeed; incloſed in a reddiſh black pulpy nut, very ſweet, and containing a yellowiſh liquor like honey. They are bitteriſh, and a little tart upon the tongue, of the ſame ſhape and bigneſs with the fruit of the turpentine tree, thick in the middle and pointed at the ends.

The juice, called opobalſamum, flows either ſpontaneouſly, or by means of inciſion, from either the trunk, or branches of the tree in the ſummer time. At firſt it is as clear as water, but directly turns whitiſh, afterwards green, then of a gold colour.

The great value ſet upon this drug in the Eaſt is traced to the earlieſt ages.—The Iſhmaelites, or Arabian

* Amyris Gileadenſis; or Opobalſamum.

bian carriers and merchants, trafficking with the Arabian commodities into Egypt, brought with them balm as a part of their cargo. Gen. xxvii, 25, xliii, 11.

Strabo alone, of all the ancients, hath given us the true account of the place of its origin. "In that moſt happy land of the Sabeans," ſays he, "grow the frankincenſe, myrrh, and cinnamon; and in the coaſt that is about Saba, the balſam alſo." Among the myrrh trees behind Azab all along the coaſt is its native country. We need not doubt that it was early tranſplanted into Arabia, that is, into the ſouth part of Arabia Felix, immediatly fronting Azab, where it is indigenous. The high country of Arabia was too cold to receive it, being all mountainous; water freezes there.

The firſt plantation that ſucceeded ſeems to have been at Petra, the ancient metropolis of Arabia, now called Beder, or Beder Huncin.

Joſephus, in the hiſtory of the antiquities of his country, ſays,* that a tree of this balſam was brought to Jeruſalem by the Queen of Saba, and given among other preſents, to Solomon, who, as we know from ſcripture, was very ſtudious of all ſorts of plants, and ſkilful in the deſcription and diſtinction of them. And here, indeed, it ſeems to have been cultivated and to have thriven: So that the place of its origin, through length of time, combined with other reaſons, came to be forgotten.

Notwithſtanding the poſitive authority of Joſephus, and the great probability that attends it, we cannot put it in competition with what we have been told from ſcripture, as we have juſt now ſeen that the place where it grew and was ſold to merchants was Gilead in

* Lib. v.

in Judea, more than 1730 years before Chriſt, or 1000 before the Queen of Saba; ſo that in reading the verſe nothing can be plainer than that it had been tranſplanted into Judea, flouriſhed, and had become an article of commerce in Gilead long before the period he mentions:* *A company of Iſhmaelites came from Gilead with their camels, bearing ſpicery, and balm, and myrrh, going to carry it down to Egypt.* Gen. xxxvii. 25. Now the ſpicery, or pepper, was certainly purchaſed by the Iſhmaelites at the mouth of the Red Sea, where was the market for Indian goods, and at the ſame place they muſt have bought the myrrh, for that neither grew nor grows any where elſe than in Saba or Azabo, eaſt of Cape Gardefan, where were the ports for India, and whence it was diſperſed over all the world.

Theophraſtus, Dioſcorides, Pliny, Solinus and Serapion, all ſay that this balſam came only from Judea. The words of Pliny are, "But to all other odours whatever the *balſam* is preferred, produced in no other part but the land of Judea, and even there in two gardens only; both of them belonging to the King, one no more than twenty acres, the other ſtill ſmaller."†

At this time, I ſuppoſe, it got its name of Balſamum Judaicum, or Balm of Gilead; and thence became an

* Though in reply to the above obſervations of Mr. Bruce we muſt recollect that Bochart endeavours to prove that, in Gen. xxvii. 27. and xliii. 11. the word *ſeri* ſignifies only roſin or turpentine: And maintains that the balm was unknown in Judea before the time of Solomon. [Hieroz. l. 4. c. 11.] See alſo the Samaritan verſion, Munſter, Pagninus, Arias Montanus, Leon, Judea, Malvenda, Junius, Urſinus, and Ainſworth. † Nat. Hiſt. lib. 22. c. 25.

an article in merchandize and fiſcal revenue, which probably occaſioned the diſcouragement of bringing any more from Arabia, whence it was very probably prohibited as contraband. We ſhall ſuppoſe thirty acres planted with this tree would have produced more than all the trees in Arabia do at this day. Nor does the plantation of Beder Huncin amount to much more than that quantity, for we are ſtill to obſerve, that even when it had been, as it were, naturalized in Judea, and acquired a name in the country, ſtill it bore evident marks of its being a ſtranger there; and its being confined to two royal gardens alone ſhews it was maintained there by force and culture, and was by no means a native of the country. And this is confirmed by Strabo, who ſpeaks of it as being in the King's palace and garden, at Jericho. This place, being one of the warmeſt in Judea, indicates their apprehenſions about it.

There were three productions of this tree very much eſteemed among the ancients. The firſt was called opobalſamum, or juice of the balſam, which was the fineſt kind, compoſed of that greeniſh liquor found in the kernel of the fruit. The next was carpobalſamum, made by the expreſſion of the fruit when in maturity. The third was named xylobalſamum; the worſt of all; it was an expreſſion, or decoction of the ſmall new twigs.

But the principal quantity of balſam in all times was produced by inciſion, as it at this day.*

At preſent, ſays Volney,† there is not a plant of it remaining at Raha, the ancient Jericho; but another ſpecies is to be found there called *zakkoun*, which produces

* Bruce. † Travels, p. 451.

duces a ſweet oil, alſo celebrated for healing wounds.* This *zakkoun* reſembles a plumb tree; it has thorns four inches long, with leaves like thoſe of the olive, but narrower and greener, and prickly at the end. Its fruit is a kind of acorn, without a calyx, under the bark of which is a pulp, and then a nut, the kernel of which gives an oil that the Arabs ſell very dear.

BARLEY. A well known kind of grain. It deriveth its Hebrew name from the long hairy beard which grows upon the ear.

In Paleſtine the barley was ſown about October, and reaped in the end of March, juſt after the paſſover. In Egypt the barley harveſt was later; for when the hail fell there, a few days before the paſſover, the flax and the barley were bruiſed and deſtroyed; for the flax was at its full growth, and the barley began to form its green ears: (Exod. ix. 31.) But the wheat, and more backward grain, were not damaged, becauſe they were only in the blade, and the hail bruiſed the young ſhoots which produce the ears.

The Rabbins ſometimes called barley the food of beaſts, becauſe in reality they fed their cattle with it; 1 Kings, iv. 28. and from Homer, and other ancient authors, we learn that barley was given to horſes.

The Hebrews frequently uſed barley bread, as we ſee by ſeveral paſſages of ſcripture: For example, David's friends brought to him, in his flight, wheat, barley flower, &c. 2 Sam. xvii. 28. Solomon ſent wheat, barley, oil, and wine to the ſervants King Hiram

* Perhaps the oil mentioned, Mark vi. 15. Luke x. 33. and James v. 14. (T. M. H.)

ram had ſupplied him with in order to carry on the works at Libanus. 2 Chron. ii. 15. Elijah had a preſent made him of twenty barley loaves, and corn in the huſk. 2 Kings, iv. 42.

The jealouſy offering, in the Levitical inſtitution, was to be of barley meal, without oil or frankincenſe, to ſignify the baſe condition of one who had given occaſion to ſuſpect her unchaſtity, and that the offering merely called ſin to remembrance. Num. v. 15.

Sometimes barley is put for a low contemptible reward or price. So the falſe prophets are charged with ſeducing GOD's people for handfuls of barley and morſels of bread. Ezek. xiii. 19. Hoſea bought his emblematic bride for fifteen pieces of ſilver, and an homer and half of barley. Hoſ. iii. 2.

BASILISK. The moſt poiſonous of all ſerpents, which is ſaid to kill with its very breath.* It is tranſlated *cockatrice*, Prov. xxiii. 32. Iſai. xi. 8. xiv. 29. lix. 5. Jer. viii. 17.

Mr. Bruce ſuppoſes that the *ceraſtes*, or horned viper, is intended.

BAT. Called by Moſes *attaleph*, and by tranſpoſing the letters *Aphtalel*, which ſignifies *a bird of darkneſs*. Levit. xi. 19. Deut. xiv. 18.

A deſcription of the animal is unneceſſary.

BAY-TREE. The female laurel. A genus of the *enneandria monogynia* claſs of plants, or thoſe which have nine ſtamina, and only one ſtyle in the flower. It has no calyx, but the corolla conſiſts of ſix hollow, erect, and oval pointed petals. Its fruit is a drupe of

* Bochart.

of an oval pointed figure; the ſeed a nut, and its kernel, of the ſame ſhape.

This tree propagates by ſeed in moſt countries which are moderately warm. It ſpreads wide; and hath a moſt beautiful flouriſh. Unleſs the winter be ſevere it retains its verdure through the year: But it quickly grows old and decays.

It is mentioned only in Pſal. xxxvii. 35, 36. *I have ſeen the ungodly in great power, and flouriſhing like a green bay tree. Yet he paſſed away, and; lo! He was not: Yea, I ſought him, but he could not be found.*

The ſeptuagint and vulgate render it *cedars*: But the High Dutch of Luther's Bible, the old Saxon, and Iſland tranſlation, the French, Spaniſh, the Italian of Diodati, and the verſion of Ainſworth, retain the word *laurel*. And, as the ſenſe of the text is ſufficiently anſwered by this, we are unwilling to exclude that noble plant from the honor of having its name in ſcripture. The word *flouriſhing* is alſo more applicable to the laurel, which, in its proſperity, abounds in pleaſant flowers.

A ſimilar metaphor to the Pſalmiſt's is uſed by Shakeſpeare in deſcribing the uncertainty of human happineſs, and the end of human ambition.

——— "Such is the ſtate of man!
To day he puts forth tender leaves of hope;
Tomorrow bloſſoms,
And bears his bluſhing honors thick upon him:
The third day comes a froſt, a killing froſt,
And, when he thinks, good eaſy man, full ſurely
His greatneſs is a ripening, nips his root,
And then he falls, never to hope again."

BDELLIUM. [Heb. *bedolach.*] Interpreters ſeem at a loſs what to do with this word, and have render-

ed it variouſly.* But the moſt probable opinion is that it means *pearls*. The place of the book of Numbers [xi. 7.] which is wont to be quoted in defence of this interpretation, ſeems to be ſo plain and deciſive, that no good exception can be made againſt it. For Moſes, intending to deſcribe Manna, ſays its colour was as that of *bedolack*: Now, from another deſcription [Exod. xvi. 14, and 31.] it is evident that it was white. Hence it is that the Talmudiſts, as Bochart learnedly obſerves and defends, mentioning this deſcription of manna, ſay it was of the colour of *pearls*.†

BEAR. A fierce beaſt of prey; with a long head, ſmall eyes, and ſhort ears rounded at the top. Its limbs are ſtrong, thick, and clumſy. Its feet are large; and its tail is very ſhort. The colour of the animal is black or brown. Its body is covered with long, ſhaggy, hair; and this laſt circumſtance ſeems alluded to in its Hebrew name, *dob*.

BEASTS. When oppoſed to *man* (as Pſal. xxxvi. 5.) any brute creature is ſignified: When oppoſed to *creeping things* (as Levit. xi. 2, 7. xxix. 30) four footed land animals, from the ſize of the hare‡ and upwards, are ſignified: When oppoſed to wild beaſts of the earth (as Gen. i. 25) cattle, or tame animals, are ſpoken of. *WILD BEASTS*,

* There is a gum, brought from Arabia and the Eaſt Indies, which is called *bdellium*. It is of a dark, reddiſh-brown, colour: And in appearance ſomewhat reſembles myrrh. Celſius, who thinks this to be the *bedolach* of ſcripture [Hierobot. p. 1. pag. 324] ſays that it flows from a tree of about the bigneſs of an olive.

† It is ſaid that great plenty of pearls are fiſhed, not far from the mouth of the Piſon, in the Perſian Gulph. Keeping in mind Gen. ii. 12. this will help to confirm our interpretation.

‡ The mouſe, weaſel, and ferret are reckoned amongſt *creeping things*, Levit. xi. 29, 30.

WILD BEASTS, Iſai. xiii. 21. In the opinion of Bochart * *wild-cats* are intended. See alſo the new tranſlation of Iſaiah,† and Blaney on Jeremiah l. 39. The ſeptuagint has θηρια, and Biſhop Lowth *the wild beaſts of the deſarts*. M. Majus confirms the opinion of Bochart.

BEE. A well known, ſmall, induſtrious, inſect, whoſe little republic has at all times gained univerſal eſteem and admiration; and whoſe form, propagation, economy, and ſingular inſtinct and ingenuity have attracted the attention of the moſt ingenious and laborious enquirers into nature.‡ To the toil and induſtry of this admirable inſect we are indebted for one of the moſt agreeable and wholeſome ſubſtances afforded by nature. From the nectareous effluvia of flowers it collects its roſcid honey. Were it not for the bee theſe ſweets would be loſt "in the deſert air," or decline with the fading bloſſom. [See *Honey*.

BEETLE. [Heb. *chargol*.] Levit. xi. 22. A ſpecies of the locuſt is here ſpoken of. The name is taken, perhaps, from an Arabic original, alluding to the vaſt extent of their ſwarms.§

BEHEMOTH. This name ſignifies *the beaſt* by way of eminence, *or the greateſt among beaſts*. The *Elephant* and the *River-horſe* ‖ lay claim to it, and to the honor of being the original of the grand deſcription in Job, chap. xl. from the 16th verſe to the end. Several

* Hieroz. p. 1. l. 3. c. 12, and 14. † By a Layman. 8 v. Lon. 1790.

‡ Virgil has written an elegant eulogy and pleaſing account of bees in his fourth Georgic.

§ Bochart, and Taylor's Heb. Concordance, No. 673.

‖ Hippopotamus. This opinion Bochart, Durell, Heath, and ſome others eſpouſe.

Several characters in the deſcription of the *behemoth* by no means agree with the Hippopotamus, whereas all of them, if I miſtake not, are applicable to the *elephant.**

To ſhew that the ſize, ſtrength, and manners of this laſt animal, are evidently alluded to as well as beautifully deſcribed by that ſublime writer, I ſhall tranſcribe his deſcription, and accompany it with the remarks of Mr. Scott, † who has followed Schultens.

Behold now behemoth, which I made with thee:‡ He eateth graſs as an ox.

The expreſſion, *he eateth graſs*, ſeems to imply that graſs is his conſtant food; and the wonder is, how a creature of ſuch enormous bulk can be ſupported by a mere vegetable diet. The ſimile, *as an ox*, naturally leads one to ſuppoſe ſome analogy in the form of the *behemoth* to that of the ox. Accordingly the Romans called it *bos luca*, the Lucanian beeve; Lucania being that part of Italy into which Pyrrhus, in his war with the Romans brought them, and where the Romans firſt ſaw this creature. The elephant is known to be of the grazing kind. But the uſual food of the river horſe is fiſh; though he will ſometimes ſteal out of the river in the night into the neighbouring fields of corn, and devour a vaſt quantity. The river horſe is carnivorous and a beaſt of prey, the elephant is not.§

Lo now, his ſtrength is in his loins, and his force in the navel of his belly.‖ He

* Calvin, Franzius, Junius, Bruce, and others, ſuppoſe the *behemoth* to intend the *elephant*.

† See his poetical verſion of the book of Job.—But the emendations of the text in our Engliſh verſion, which I mention in the notes, are from Dr. Durell, and others.

‡ That is *near thee*, viz. bordering upon Arabia thy country.

§ Schultens *Comment in Loc.*

‖ "In the ligaments of his belly." Heath.

He moveth his tail like a cedar; the ſinews of his thighs are wrapped together.*

Even theſe verſes, which refer to his generative capacity and vigour, correſpond better to the elephant than Hippopotamus.

His bones are as ſtrong pieces of braſs: his bones are like bars of iron.†

The deſcription ſeems too ſtrong for the river horſe; whoſe teeth indeed are remarkably hard, as are likewiſe thoſe of the elephant; but the former cannot enter into competition with the latter for the largeneſs, and iron like ſtrength, of his ribs, ſpine, and thigh bones.

He is the chief of the ways of God:‡ *He that made him can make his ſword to approach unto him.*§

He is the chief, &c. that is, the chief of all the beaſts which GOD hath made. The grandeur of the elephant and his mental endowments give him ſurely this character of preeminence.

He that made him, &c. "furniſhed him with tuſks."‖ The river horſe has two tuſks with which he cuts the corn, when he chuſes that diet. But the elephant has alſo two teeth, much larger, which project from his

* "*Thighs.*" Bochart has proved that this is the ſignification of the word here uſed. There is not ſufficient warrant for our Engliſh verſion of this word. Scott. Durell.

† Rather, "his ſmall bones are as ſtrong peices of braſs: His large bones like bars of iron." Durell.

Mr. Heath's tranſlation is, "his bones are like brazen pipes; his back bone is like a bar of iron."

‡ "He is among the chief of GOD's productions." Durell.

§ Rather, "his maker preſented him with his tooth." Bochart. Durell.

‖ The word in our tranſlation rendered *to approach*, ſignifies, *to inſert, to make faſt by inſertion.* See 2 Sam. iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*

his jaws, are ſhaped like a ſickle, and which Nonnus, in his deſcription of this animal, calls a *ſharp ſword*. With theſe the elephant defends himſelf when attacked by any other beaſt.

Surely the mountains bring him forth food: Where all the beaſts of the field play. Three characters of the behemoth are mentioned here. (1.) He frequents the mountains. This is ſo true of the elephant, that one ſort are called mountaineers. (2.) The mountains ſupply him with food. The elephant lives there upon graſs, plants, and tender branches of trees which he breaks off with his trunk. (3.) He is a gentle and ſociable animal. The elephant will graze freely with other animals, whether wild or tame. Among the latter, if they are near enough to be hurt by his ſudden movement, he puts them gently by with his proboſcis. None of theſe characters ſuit the river horſe; who is a ſolitary creature, never goes far from the river, and leaves it only in the night; who has no mountains on the banks of the Nile, frequented by wild beaſts,* to reſort to, were he inclined to viſit ſuch eminences; and who is of a ſavage nature, and carnivorous.

He lieſth under the ſhady trees, in the covert of the reeds, and fens.

The ſhady trees† cover him with their ſhadow: The willows of the brook compaſs him about.

Theſe

* Beaſts of prey are very rare in Egypt. Bp. Pocoke mentions only a few Ahemas [probably he means hyænas] which haunt the deſerts near Alexandria. Deſcrip. of the Eaſt, v. 1. p. 207. Moreover the mountains on each ſide the Nile are barren rocks. Sandy's travels, p. 52.

† "*Shady trees.*" Schultens ſays that the word in the original is Arabic, and the name of the *lotus tree*. He adds, the *lotus tree* grows

Theſe verſes deſcribe the behemoth's places of ſhelter and repoſe. If the vegetables here mentioned did neceſſarily mean ſuch as grow on the banks of the Nile, the river horſe might juſtly lay claim to this part of the deſcription. But they ſignify in general marſh plants, as reeds, tamariſks, and others, that grow in fens, and by the ſides of lakes and torrents in thoſe countries. The elephant is called by Ælian *the fen animal*, becauſe he is fond of retiring to marſhy places in the heat of the day, to cool his body in the ooze. He loves the banks of rivers, and ſtanding waters in the ſandy deſerts.

He lieth, &c. It is objected to the elephant that he never lies down. But our author's word denotes a *ſleeping* or *reſting poſture*.* The elephant's is kneeling. Bochart allows this. After all it is certain that they lie down, and riſe again, at their pleaſure, as other beaſts do.†

Behold he drinketh up a river and haſteth not; he truſteth that he can draw up Jordan into his mouth.

What is here ſaid ſeems intended to convey a ſublime idea of the lofty ſtature, great force, and intrepidity of the behemoth.

There

grows plentifully in the Cyreniaca (now the kingdom of Barca) the country of elephants. It is a tall, prickly, tree.

* It is uſed of *ſleeping*, without any reference to the poſture, in Prov. xxiv. 33. The Syriac teſtament uſes the ſame word in John xi. 11.

† We are aſſured of this fact by Sir T. Roe's chaplain in the Eaſt Indies. See his voyage to Eaſt India, publiſhed along with Della Valle's travels, p. 381. Yſbrants Ides atteſts the ſame in his travels, p. 80. As alſo does Mr. Bell in his, vol. 2. page 26.

"Behold a river overfloweth,* yet he maketh not haſte;†
Although Jordan break forth againſt his mouth, his is in ſecurity."

We may remark on this paſſage (1.) that the common height of the elephant is ten feet and an half. There were ſome in the ſtables of Coſroes, King of Perſia, twelve cubits high.‡ A credible traveller§ aſſures us that in Indoſtan he had ſeen ſome which he conceived at leaſt to be twelve feet high, and was informed that there were others fourteen or fifteen feet in height.—The elephant therefore can ford moſt rivers. (2.) He will walk with great compoſure through deep and rapid ſtreams, provided he can carry his trunk, through which he draws in freſh air, above water.‖ (3.) The Jordan is here mentioned, not as frequented by elephants, but only as put for any deep and violent river: For ſuch the Jordan is in the time of its overflowing. This river is inſtanced rather than any other as being in the neighbourhood of Job's country, and therefore well known to him. Laſtly, This part of the deſcription will appear trifling if applied to the river horſe. ¿For where is the wonder

* The original implies *oppreſſeth, doeth wrong by violence.* By a grand metaphor this is applied to a river, which breaks over its banks and deſtroys the neighbouring fields. The Arabians aſſociated theſe ideas, *injuſtice*, and *an inundation.* For the word which in their language ſignifies *to oppreſs*, is alſo uſed of *the overflowing of a river.* Schultens. The Septuagint alſo render it in this manner.

† *Maketh haſte.* The word, in the Hebrew uſe of it, ſays Schultens, denotes to *make haſte*, or *to be in a hurry through fear.*—Dr. Durell thus tranſlates the paſſage, "behold a river riſeth violently upon him, yet he runneth not away through fear. He is unconcerned though it flow up to his mouth."

‡ Bochart; Hieroz. p. 1. 271. § Sir T. Roe's Chaplain.

‖ The Elephants delight much to bathe themſelves in water; in which, if they find depth enough, they ſwim as well as any other creature. Voyage to the Eaſt, by Sir T. Roe's Chaplain, p. 381.

wonder that a native of the Nile (compared to which the Jordan is a brook) which ſtems that river in its moſt furious rapidity, ſhould not ſhrink at ſwimming or walking through any other much ſmaller body of water?

*He taketh it with his eyes; his noſe pierceth through ſnares.**

Job is here called upon, in the moſt humiliating irony, to try his courage on this huge and powerful creature, to take him by open force, and guide him when taken with a cord, as he uſed to manage his camels.

"Let a man take him openly,†
Let him draw‡ a cord§ through his noſe."

The ſecond ſentence alludes, I imagine, to the *hair nooſe*, or ring, which the Arabs put through the noſe of their camels; and by which, a line being faſtened to it, they bring them to their beck.‖

With Mr. Scott's poetical verſion of Job's deſcription of this animal, I ſhall conclude the article.

"Behold my behemoth his bulk uprear,
Made by thy maker, grazing like a ſteer.
¡ What ſtrength is ſeated in each brawny loin!
¡ What muſcles brace his amplitude of groin!
Huge like a cedar ſee his tail ariſe;
Large nerves their meſhes weave about his thighs:

His

* Our tranſlators ſeem not to have underſtood this paſſage. At leaſt they expreſſed their idea very obſcurely. Dr. Durell's verſion, though not adequate, conveys a much more intelligible opinion: "ſeize him in a trap [or gin] by his eyes or viſage; yet his noſe forceth itſelf through the ſnares."

† "In oculis ejus," i. e. aperte, non ex inſidiis. Schultens.

‡ *Let him perforate*, or *pierce through*.

§ By an eaſy figure the word *ſnare* might come to be uſed for *cords*, the materials of which ſnares are made. Both the Septuagint and Symmachus read the word in the ſingular number. The former tranſlates "let a twiſted line bore [perforate] his noſe." But the latter "let his noſe."

‖ Hamaſa, p. 325. n.

His ribs are channels of unyielding braſs,
His chine a bar of iron's harden'd maſs:
My ſovereign work; prime of the beſtial kind
In power of body, and in gifts of mind.
I with a tuſky falchion arm'd his jaw,
His foe to humble, and the deſert awe:
In peaceful majeſty of might he goes,
And on the mountain tops his forage mows:
Where beaſts of every ſavage name reſort,
And in wild gambols round his greatneſs ſport.
In moory vales, beſide the reedy pools,
Deep plung'd in ooze his glowing flanks he cools:
Or in umbrageous groves enjoys repoſe,
Or bower'd in willows where the torrent flows.
Not ſwelling rivers can his heart diſmay,
He ſtalks ſecure long the watery way:
Should Jordan heap its overflowing waves
Againſt his mouth, the foaming flood he braves.
Go now, thy courage on this creature try,
Dare the bold duel, meet his open eye:
Sublime on thy gigantic captive ride,
And with a ſlender ſtring his vaſtneſs guide."

[See *Elephant*.]

BERYL. A pellucid gem of a ſea, or bluiſh green colour. From this it ſeems to have obtained its Hebrew name.

It was the tenth ſtone in the high Prieſt's pectoral, Exod. xxviii. 10. and the eighth in the foundation of the new Jeruſalem.

BITTERN. A ſingular bird, about the ſize of the common heron, and of the ſame generical characters: But very different in manners, appetites, and colouring. The crown of the head is black, and there is alſo a black ſpot on each ſide about the angle of the mouth: The back, and upper part, are elegantly variegated with black, brown, and grey, in a beautiful arrangement.

This

This ſpecies is very common in fen-countries, but not ſo elſewhere; for it is a very retired bird, concealing itſelf in the midſt of the reeds and ſedge in marſhy places. Its uſual poſture is with the head and neck erect, and the beak pointed directly upwards. It will ſuffer perſons to come very near it without riſing; and, as it is with difficulty provoked to flight, and has a dull and flagging motion when on the wing, is frequently made the prey of the fowler. Towards the end of autumn, however, it ſeems to have ſhook off its wonted indolence, and is ſeen riſing in a ſpiral aſcent till it is quite loſt from the view, making at the ſame time a very ſingular noiſe. Thus it often happens that the ſame animal aſſumes different deſires at different times; and though the Greeks thought the bittern merited the epithet of lazy, it acquired the name of ſtar reaching bird among the Latins.*

Iſaiah xiv. 23. propheſying the deſtruction of Babylon, ſays, that the Lord *will make it a poſſeſſion for the bittern, and pools of water*; and Zephaniah ii. 14. propheſying againſt Nineveh, ſays that *the cormorant and bittern ſhall lodge in the upper lintels of it; their voice ſhall ſing in the windows.*

Dr. Lowth, and the new tranſlation of Iſaiah, following Bochart, I think improperly render it *the porcupine.* I ſee no propriety in ranking that animal with the cormorant, the raven, and the owl;† but the *bittern*, which is a retired bird, is more likely to be found in their company in the ſame wilds and fens. Beſides, the hedgehog is not an aquatic animal—and

pools

* And it is ſtill called *ardea ſtellaris* by Ornithologiſts.

† See the above cited paſſages, and Iſai. xxxiv. ii.

pools of water are pointed out as the retreat of thoſe here mentioned. Neither has it any note, that I know of; yet of the animals here mentioned it is ſaid *their voice ſhall ſing in the windows.**

BITUMEN. A fat, combuſtible, oily matter; ſometimes called *aſphaltos* from the lake *Aſphaltites* [lake of Sodom] or dead ſea, in Judea, on the ſurface of which it riſes in the nature of liquid pitch, and floats like other oleaginous bodies; but is condenſed by degrees through the heat of the ſun, and grows dry and hard.

The word which our tranſlators have rendered *ſlime*, Gen. xi. 3. and xiv. 10. is generally ſuppoſed to be bitumen.† It is known that the plain of Shinar did abound with it both in its liquid and ſolid ſtate:‡ That there was there a cave and fountain which was continually caſting it out, and that the famous tower, and no leſs famous walls of Babylon were built by this kind of cement, is confirmed by the teſtimony of ſeveral ancient authors.§ Modern travellers inform us

* Interpreters have rendered it variouſly: *An owl, an oſpray, a tortoiſe*, and even *a beaver*.

† And ſo ſhould it have been rendered, Exod. i. 14. ii. 3.

‡ Thus Strabo tells us, "In Babylonia bitumen multum naſcitur, cujus duplex eſt genus, authore Eraſtothene, *liquidum* et *aridum*. *Liquidum* vocant *naptham*, in Suſiano agro naſcens; *aridum* vero quod etiam congeleſcere poteſt in Babylonia fonte propinguo napthæ." lib. xvi.

§ Dioſcorides, l. 1. c. 100. Thus Juſtin, l. 1, ſpeaking of Semiramis, ſays, "Hæc Babyloniam condidit, murumque urbis cocto latere circumdedit, arena vice bitumine interſtrato, quæ materia in illis locis paſſim é terris exæſtuat." Vitruvius alſo ſays, "Babylonia, locus eſt ampliſſimâ magnitudine, habens ſupranatans liquidum bitumen, et latere

us that theſe ſprings of bitumen are called *oyum hit*, '*the fountains of hit*;' and that they are much celebrated and uſed by the Perſians and Arabs.

The *ſlime pits of Siddim*, Gen. xiv. 10. were hôles out of which iſſued this liquid bitumen, or naptha.

Bitumen was formerly much uſed by the Egyptians and Jews, in embalming the bodies of their dead.*

BRAMBLE. A prickly ſhrub. The raſpberry buſh. Jud. ix. 14, 15. Pſal. lviii. 9.

BRASS. Job xxviii. 2.† Copper is known to be the original metal, and fuſed with lapis calminaris receives the hardneſs and yellowneſs of ſubſtance which is denominated braſs. It is found in glebes, or ſtones, of various forms and colours, which are firſt beaten ſmall, and then waſhed to ſeparate them from the admixture of earthy parts; after which they are ſmelted, and the melted matter caſt into moulds. To render it more pure and beautiful they melt it again once or twice. We are indebted to the German metallurgiſts of the thirteenth century for the art of making braſs. That the ancients knew not the art of making it is almoſt certain. None of their writings even hint at the proceſs.

BULL. The ſpecific name of all thoſe cattle, tame or wild, of which the male is denominated, among us, in common language, *bull*, the female *cow*.

latere teſtaceo ſtructum murum Semiramis Babyloni circumdedit." lib. viii. See alſo Strabo, lib. xvi. Ariſtot. de mirab. tom. 1. p. 1163. edit du. Val. fol. Paris, 1619. Plin. Nat. Hiſt. l. 2. c. 106. § 103. l. 28. c 7. § 23.

* Greenhill's art of embalming.

† 2 Kings xviii. 4. *Nehuſtan* i. e. *a bit of braſs*. Jerem. xv. 12. *ſteel*, ſhould have been tranſlated *braſs*.

This animal was reputed by the Hebrews to be clean, and was generally made uſe of by them for ſacrifices. The Egyptians had a particular veneration for it, and paid divine honors to it. And the Jews imitated them in their worſhip of the golden calves, or bulls, in the wilderneſs, and in the kingdom of Iſrael. See *Calf*.

In a figurative and allegorical ſenſe it is taken for powerful, fierce, and inſolent, enemies. Pſal. xxii. 12, and lxviii. 30.*

WILD BULL.† This animal is bred in the Syrian and Arabian deſerts. It is frequently mentioned by the Arabian poets, who are copious in their deſcriptions of hunting it, and borrow many images from its beauty,‡ ſtrength, ſwiftneſs, and the loftineſs of its horns: They repreſent it as a fierce, and untameable, animal; white on the back, with large, ſhinning, eyes.§

Some authors have ſuppoſed the *buffalo*, well known in India, Abyſſinia, and Egypt, to be intended. This animal is as big, or bigger than a common ox: Is ſullen, ſpiteful, malevolent, fierce, and untameable. Others,‖ again, have thought that in Deut. xiv. 4, and Iſai. li. 20, the *oryx*, or *Egyptian antelope*¶ was ſpoken

* See a corrected verſion of this paſſage in Pſalms under the article hippopotamus.

† The *Urus* of Pliny, and the ancients.

‡ The beauty of Joſeph is compared to that of a bullock, Deut. xxxiii. 17.

§ Scott on Job xxxix. 9.

‖ Bochart, Shaw (ſuppl. p. 77,) Lowth, &c.

¶ It is alſo an inhabitant of Syria, Arabia, Perſia, India, Egypt, and Ethiopia. It is the *Antelope Oryx* of Linnæus, the *oryx* of the ancients, the *paſan* of Buffon, and the *gemſe bok* of the Dutch coloniſts at the Cape of Good Hope.*

* Sparrman's Voyage, v. 2. p. 219.

ſpoken of.—This is an animal about as large as our he-goat; but in figure, colour, and agility, it chiefly reſembles the ſtag.

BULL-RUSH. See *ruſh*.

CALAMUS. [Canticles iv. 14. Ezek. xxvii, 19. or *ſweet calamus*, as it is denominated, Exod. xxx. 23. or *ſweet cane*, as rendered in Iſaiah, xliii. 24. and in Jerem. vi. 20.] An aromatic reed; growing in moiſt places in Egypt, in Judea near lake Geneſareth, and in ſeveral parts of Syria.* It grows to about two feet in height; bearing from the root a knotted ſtalk—quite round, containing in its cavity, a ſoft, ſpongy, medullary, ſubſtance, of a white colour, very light, and reſembling the congeries of cobwebs. The whole is of an agreeable aromatick ſmell: And the plant is ſaid to ſcent the air with a fragrance even whilſt growing.† When cut down, dried, and powdered, it makes an ingredient in the richeſt perfumes. It was uſed for this purpoſe by the Jews. Exod. xxx. 23. Iſai. xliii. 24.

The prophets ſpeak of it as a foreign commodity of great value. It formed a part of the Tyrian trade with the Grecians and Danites. Ezek. xxvii. 19.

The word is alſo uſed to ſignify the branches of the candleſtick in the tabernacles, Exod. xxv. 31, which were probably made to reſemble the ſtalk of the calamus: Likewiſe the bone of the arm, Job, xxxi. 22 :‡ and a balance, probably after the manner

* Theophraſtus, de Hiſt. Plant. l. 9. c. 7. Plin. Lib. 12. c. 22. and l. 13. c. 11.

† Celſ. Hiller.

‡ The *joint of the arm, the elbow*. lxx. Heath. Scott.

ner of the ſteel yard, whoſe arm, or beam, was a graduated reed. Iſai. xlvi. 6.

CALF. The young of the ox kind.

There is frequent mention in ſcripture of calves, becauſe they were made uſe of commonly in ſacrifices. Sometimes the word calf is put for a heifer,* and ſometimes in oppoſition to a ſucking calf ſtill under the care of its dam. The fatted calf mentioned in ſeveral places in ſcripture, as in 1 Sam. xxviii. 24. and Luke xv. 23, was fatted with ſpecial reference to a particular feſtival, or extraordinary ſacrifice.

The calves of the lips, mentioned by Hoſea, xiv. 2. ſignify the ſacrifices of praiſe, and the prayers which the captives of Babylon addreſſed to GOD, being no longer in a condition to offer ſacrifices in his temple. The Septuagint read it "the fruit of our lips," and their reading is followed by the Syriac, and by the Apoſtle in his Epiſtle to the Hebrews, chap. xiii. 15.

Jeremiah xxxiv. 18. ſpeaks of a remarkable ceremony which is ſcarcely taken notice of in any of the hiſtorical books of ſcripture. The Lord ſays, *I will give* (i. e. to captivity, to the ſword, and to the famine) *the men that have tranſgreſſed my covenant, that have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof.* When this covenant was ſworn to, or upon what occaſion, no one can tell. So much however is probable that it was not of any long date, ſince thoſe who formerly had ſworn to it, were ſtill living. The cuſtom of cutting a victim in two, of putting the halves upon two oppoſite altars, and

* For a *yearling* for inſtance.

and making thoſe who contracted any covenant paſs between them, is well known in ſcripture and prophane authors.*

GOLDEN CALF; an idol ſet up and worſhipped by the Iſraelites at the foot of mount Sinai, in their paſſage through the wilderneſs to the land of Canaan.† Our verſion of the bible makes Aaron faſhion this calf with a graving tool after he had caſt it in a mould; and the Geneva tranſlation, ſtill worſe, makes him engrave it firſt and caſt it afterwards. Others ‡ are thought rather in the right who have rendered the verſe now in queſtion in the following manner; "*and Aaron received them (the golden ear rings) and tied them up in a bag, and got them caſt into a molten calf*;" which verſion is authorized by the different imports of the Hebrew word *tzur*, § which ſignifies to *tie up*, or *bind*, as well as to *ſhape*, or *form*; and of the word *cherret*, ‖ which, though it may properly enough be rendered *a graving tool* in one or two places when it is uſed, yet in others it ſignifies *a bag*.

The Hebrews, without doubt, upon this occaſion intended to imitate the worſhip of the god *Apis*, ¶ which they had ſeen in Egypt. And this ſuppoſition is confirmed by St. Stephen, Acts, vii. 39.

Jeroboam having been acknowledged King by the ten tribes of Iſrael, and intending to ſeparate them forever from the houſe of David, thought fit to provide new gods for them, whom they might worſhip in their own country, without being obliged to go

* Gen. xv. 9, 10, 17. † Exod. xxxii. ‡ Le Scen. Eſſay on a new Verſ. § צור ‖ חרט ¶ An Egyptian deity worſhipped in the form of a living bull.

go to the temple of Jeruſalem, there to pay their adoration.*

The Prophets bitterly exclaim againſt the falſe worſhip of theſe golden calves.† And when at any time the ſcripture would deſcribe a bad prince, it ſays, that he imitated the ſins of Jeroboam who introduced this idolatrous worſhip.

Some think that Menahem, King of Iſrael, was obliged to ſend one of his golden calves to Phul, thereby engaging him to come to his aſſiſtance.‡

CAMEL. An animal very common in Arabia, Judea, and the neighbouring countries. Its ſcripture name is *gamal.*§

This genus of quadrupeds is characterized by wanting cutting teeth in the upper jaw; having the upper lip divided in the ſame manner as hares; having ſix cutting teeth in the lower jaw; ſmall hoofs; and neither ſpurious hoofs, nor horns.‖

This animal is diſtinguiſhed from the dromedary by having two protuberancies, or bunches of thick matted hair, on its back. Its height is ſix feet, ſix inches. Its head is ſmall: Its ears are ſhort: Its neck long, ſlender, and bending. Its hoofs are in part, but not thoroughly, divided. The bottom of the foot is tough and pliant. The tail is long, and terminates in a tuft, alſo of conſiderable length. On the legs this animal has ſix calloſities; four on the

* 1 Kings xii. 27, 28, 29, 30. † Hoſea x. 5. ‡ 2 Kings, xv. 19, 20.

§ In Chaldean it is called *gamala*; in ancient Arabic, *gimel*, in modern, *diammel*: In Greek Καμηλος. With very little variations the name of this animal is retained in modern languages.

‖ Edinb. Syſt. of Nat. Hiſt. p. 185.

the fore legs, and two on the hinder: Beſides another on the lower part of the breaſt. Theſe are the parts on which it reſts. Its hair is fine, ſoft, and of conſiderable length; longeſt indeed upon the protuberances, the neck, and the throat. In the middle of the tuft terminating the tail, the hair is ſoft and fine: On the exterior parts coarſe, and often black. On the protuberances it is duſky; over the reſt of the body of a reddiſh colour. Beſides the ſame internal ſtructure as other ruminating animals the camel is furniſhed with an additional bag, which ſerves as a reſervoir to contain a quantity of water, till it become neceſſary to quench his thirſt, and macerate his food. At which time, by a ſimple contraction of certain muſcles, he makes a part of this water aſcend into his ſtomach, or even as high as the gullet. This ſingular conſtruction enables him to travel ſix, eight, or even twelve days, in the ſandy deſarts, without drinking; and to take at once a prodigious quantity of water which remains in the reſervoir pure and limpid, becauſe neither the humors of the body, nor the juices that promote digeſtion, can have acceſs to it.

The Arabian camel poſſeſſes the powers of ſenſation in high perfection. His eye is ſufficiently acute. He is ſaid to ſmell water at half a league's diſtance. His taſte, indeed, is not very refined; for he eats, with high ſatisfaction, thiſtles, acacia ſhrubs, and other inſipid plants of a ſimilar nature. His ear is not inſenſible to the power of muſic. Even in his native climate, and in the beſt condition, he has a pitiful complaining aſpect. His manners are gentle, peaceable, and ſubmiſſive. The unruly horſe ſubmits to reſtraint and receives a rider or a burden with indignant impatience:

tience: But the camel kneels obligingly till his maſter loads him, or mounts upon his back. Though of a heavy and apparently unwieldy form, this animal moves with conſiderable ſpeed. With a bale of goods on his back, an ordinary camel will travel a journey of many days at the rate of thirty miles a day.

The paſſion of love exerts the ſame infuriating influence on this as on the other ſpecies of the animal creation. His negligence of food, his wild cries, the foam iſſuing from his mouth, and the reſtleſſneſs of his motions, all indicate how violent is the impulſe which he then feels.* The female is a year pregnant; produces only one at a birth; and ſuckles her young for two years.

The Arabian merchants produce a mongrel race with the union of the dromedary and the camel, in whom the vigour of the one is united with the mild docility of the other.

Of all the animals which man has ſubjugated, the camel and the dromedary are the moſt abject ſlaves. With incredible patience and ſubmiſſion they traverſe the burning ſands of Africa and Arabia, carrying burdens of amazing weight. Inſtead of diſcovering ſymptoms of reluctance, they ſpontaneouſly lie down upon their knees till their maſter binds the unmerciful load. Both their conſtitution and ſtructure agree to the barren ſoil and arid climate in which they are produced. The Arabians conſider the camel as a gift ſent from heaven, a ſacred animal, without whoſe aſſiſtance they could neither ſubſiſt, traffick, nor travel.

Its

* D'Obſonville's Eſſays on the manners of various foreign animals. Engliſh Tranſl. p. 173.

Its milk is their common food. They alſo eat its fleſh. Of its hair, which is ſhed once a year, they make garments. From its urine, is extracted *ſal ammoniac*; a conſiderable article of merchandiſe. And its excrements make a kind of turf which burns freely, and gives a flame as clear, and almoſt as lively as dry wood. No wonder then that the Arabians have, from the earlieſt ages, aſſiduouſly availed themſelves of the ſervices, this animal is qualified to afford. Six thouſand camels were part of the immenſe wealth of the Patriarch Job.

In tracing the annals of remote antiquity, we cannot diſcover the period when camels exiſted only in a wild ſtate. But ſo gentle an animal, would, the inſtant he became known to man, be ſubjected to his authority.

They are ſaid to live forty or fifty years.

CAMELEON. A little animal of the lizard kind. It has four feet; and a long flat tail, whereby it can hang to the branches of trees as well as with its feet. Its head is, without any neck, joined to the body, as in fiſhes. In the head it has two apertures which ſerve for noſtrils. It has no ears; nor does it either make, or receive, any ſound. Its eyes are large, and verſatile this or that way without moving the head; and ordinarily it turns one of them quite the contrary way to the other.

It is a common tradition that the cameleon lives on air. Obſervation and experiment have ſhewn the contrary. Inſects are its uſual food.

This animal is famous among ancient and modern writers for the faculty it is ſuppoſed to have of chang-

ing its colour, and aſſuming that of the objects near it.

The Hebrew word *coach*, Levit. xi. 30, which the Greek verſions, St. Jerom, and the Engliſh interpreters render cameleon, is by Bochart thought to be a ſort of green lizard, which is lively and bold. Its Hebrew name ſignifies *ſtrength*. The word tranſlated *mole* in the ſame verſe he proves to be the real cameleon. [See *Mole*.]

CAMPHIRE. [Canticles i. 14. and iv. 13.] It has generally been ſuppoſed that the *hennah*,* a beautiful ſhrub, ten or fifteen feet high, like a privet, whoſe flowers grow in bunches and have a lively and grateful ſmell, is the plant here intended.† But whatever vegetable it was, certainly it was not a *vine*, and conſequently the word tranſlated *vineyards*, doth not ſignify always, places where vines grow, but orchards; ſhrubberies, &c.‡ So we read of pomegranets in the vineyards, chap. vii. 12.

Sir T. Browne ſuppoſes the plant of which we are treating, the Κυπρος of Dioſcorides and Pliny, which grows about Egypt and Aſcalon, producing a ſweet and odorate buſh of flowers; and out of which is made the *oleum cyprinum*.

Proſper Alpinus, ſpeaking of the ſeveral qualities of this plant, obſerves that cluſters of its flowers are ſeen

* Liguſtrum Ægyptiacum latifolium. C. B. P. 170.

† Celſ. Hierobot. p. i. p. 225. Hiller, Hieroph. p. i. chap. 54. Raji Hiſt. Plant. tom. 2. p. 1604. Shaw, Pocock, and others: and thus it is rendered in the Septuagint and Vulgate.

‡ In Pſal. lxxx. 15. it ſhould have been rendered the *ſtock* or *ſtem*, or more properly *foundation*. Taylor's Heb. Concordance, 835, 134. and 866, 1. The word *branch*, in the ſame verſe, ſhould have been tranſlated *edifice*. Durell.

ſeen hanging to the ceilings of houſes in Cairo, &c. to render the air more moderate and pure.*

CANE.† The ſugar cane is a native of the Eaſt, and has been cultivated there time immemorial. It was firſt valued for its agreeable juice: Afterwards boiled into a ſyrup; and, in proceſs of time, an inebriating ſpirit was prepared therefrom by fermentation. This conjecture is confirmed by the etymology; for the Arabick word סבר is evidently derived from the Hebrew שבר, which ſignifies an *intoxicating liquor*. When the Indians began to make the cane juice into ſugar, I cannot diſcover; probably it ſoon found its way into Europe in that form, firſt by the Red Sea; and afterwards through Perſia by the Black Sea and Caſpian. But the plant itſelf was not known to Europe till the Arabians introduced it into the ſouthern parts of Spain, Sicily, and thoſe provinces of France which border on the Pyrenean mountains. From the Mediterranean the Spaniards and Portugueſe tranſported it to the Azores, the Madeira, the Canary, and the Cape de Verd iſlands, ſoon after they had been diſcovered in the 15th century: And in moſt of theſe, particularly Maderia, it throve exceedingly. And in 1506 Ferdinand the catholick, ordered the cane to be carried from the Canaries to St. Domingo, and cultivated there.‡ [See *Calamus*.]

CANKER-WORM. The hedge chafer;§ a ſpecies of locuſt: So called from its gnawing of herbage

* Nat. Hiſt. Ægyp. tom. 2. p. 193.

† Jer. vi. 20.

‡ Grainger's Sugar Cane, a Poem, p. 2.

§ *Scarabaeus Arboreus*. See Philoſ. Tranſact. No. 234. p. 741.

bage and trees. The Hebrew word is by our tranſlators ſometimes rendered cankerworm, and ſometimes caterpillar.*

CAPER-TREE. A low and thorny plant. Its buds and fruit are uſed in ſauces to create an appetite. We find the word in Eccleſ. xii. 5.† where Solomon, deſcribing old age, ſays *the caper-tree ſhall be ineffectual*; which is a figurative way of expreſſing *the failure of the appetite.*

CARBUNCLE. A very elegant and rare gem, whoſe colour is deep red, with an admixture of ſcarlet.‡

It made the third ſtone in the firſt row of the high Prieſt's pectoral.§ And is mentioned among the glorious ſtones of which the new Jeruſalem is, figuratively, ſaid to be built.‖

CARNELIAN. A precious ſtone of a browniſh red colour. Its name is originally derived from its reſemblance to fleſh, or to water mixed with blood.

CAROB-TREE.

* See Nah. iii. 16. Pſal. cv. 34. Jerem. li. 27. Joel, i. 4. ii. 5.

† In our Engliſh Verſion, "*the deſire ſhall fail.*"

‡ Known to the ancients by the name of Anthrox.

§ Exod. xxviii. 17. and xxxix. 10.

‖ Iſai. liv. 11, 12. Rev. xxi. 18, 21. "The precious ſtones mentioned in theſe places ſeem to be general images to expreſs beauty, magnificence, purity, ſtrength, and ſolidity; agreeably to the ideas of the Eaſtern nations; and to have never been intended to be ſtrictly ſcrutinized, or minutely and particularly explained, as if they had ſome preciſe moral or ſpiritual meaning. Tobit, in his prophecy of the final reſtoration of Iſrael, c. xii. 16, 17. deſcribes the new Jeruſalem in the ſame oriental manner." Lowth's Notes to his new Tr. of Iſai. p. 245.

*CAROB-TREE.** A lofty tree. It is quick of growth and handſome. It produces a fruit in a pod, or legumen, like a kidney bean, an inch broad, and ten or twelve inches long. They iſſue in cluſters from the branches and body of the tree in a very ſingular manner. Theſe pods are thick, mealy, and of a ſweetiſh taſte; when dry they are given to cattle as provender.

Some have called the fruit *locuſta*, and ſuppoſed it was the Baptiſt's food in the wilderneſs.† And there is the greateſt probability that it is the prodigal's *ceratia* or *huſks*. [See *Huſks* and *Locuſt*.

CASSIA. The aromatick bark of an oriental tree of the ſame name. It is not much unlike cinnamon. Theophraſtus and Pliny mention it along with myrrh, frankincenſe, and cinnamon; and ſay that they all come from Arabia.‡ And both Theophraſtus and Virgil ſpeak of it as uſed to perfume ointments.§ Its great reputation in early times as a perfume may be inferred from Exod. xxx. 24. and Pſal. xlv. 8.

There is no mention of the kind of ſpice which the Hebrews called *kidhah* but in Exod. xxx. 24. and in Ezek. xvii. 19. where it is joined with calamus, and reckoned among the precious things brought to the marts of Tyre. Therefore it doth not ſignify that caſſia which is now uſed as a medicine, but the

* Called in Spain *algaroba*, *garofaro*, *carobbe*, or *locuſt*. See Dillon's travels in Spain, p. 360. note.—*Ceratonia*, *carogue*, and *St. John's bread*. Millar.—*Ceratonia*, *ſiliqua*. Lin. Spec. Plant. 1513. —And by other botaniſts, *ceratonia edulis*.

† James' Hiſt. of Gibraltar. Millar's Gardener's Dictionary; and others.

‡ Theoph. de Plant. Lib. 9 c. 4, 5. Plin. Lib. 12. c. 19.

§ Theoph. de Plant. Lib. 9. c. 7. Virg. Georg. 2. v. 466.

ſort called by Pliny *iſocinnamon*, becauſe it was equal to cinnamon in virtue and in value.* But this differing but little from cinnamon, Scacchus thinks for that very reaſon, that we are here to underſtand by *kidhah* that aromatick compoſition extracted from a plant which the ancients call *coſtus*; the beſt of which was brought out of Arabia, and was of a white colour, as he proves from Avicenna, Dioſcorides, and Pliny. And it appears, from Propertius,† that it was uſed on the altars together with frankincenſe.

CATERPILLAR.‡ A ſpecies of locuſt. The name alludes to its conſuming the *fruits* of the earth.§

Jeremiah ſpeaks of the *rough caterpillar*, li. 27. He muſt mean that kind of which Claudian ſays "*horret apex capitis.*" Compare with this Nahum, iii. 17. and Rev. ix. 7.

CEDAR. A large and noble evergreen tree; claſſed by Linnæus among the junipers. It is of lofty height;‖ and its far extended branches afford a ſpacious ſhelter and ſhade. See Ezek. xxxi. 5, 6, 8. The wood is very valuable: It is of a reddiſh colour, of an aromatick ſmell, and is reputed almoſt immortal and incorruptible, a prerogative that it owes highly to its bitter taſte that the worms cannot endure, and its reſinous oil which preſerves it from injuries of the weather.

* Plin. l. 12. c. 19. and Salmaſ. Plin. Exercit. in Solin. p. 1302.

† "Coſtum molle date, et blandi mihi thuris honores."

‡ *Bruchus.* § Bochart: And Taylors' Heb. Concordance, No. 614.

‖ Ezek. xxxi. 5. Celſius Hierobot. p. 94. Cotovicus Itiner. p. 380. Raunolf's Travels, Part 2. c. 12. p. 208. Axtius de Arbor. Conif. p. 8.

weather.* The ark of the covenant, the temple of Solomon, and that of Diana at Epheſus, were all built with it.

The tree is much celebrated in ſcripture. It is called the glory of Lebanon.† On that mountain it muſt in former times have flouriſhed in great abundance. There are ſome now growing there prodigiouſly thick and large. But travellers who have viſited the place within theſe two or three centuries, and who deſcribe the old cedars as trees of a prodigious ſize, inform us that their number is diminiſhed greatly.‡ Rauwolf ſays, in his travels, that there was not upon mount Libanus at the time when he was there, 1574, more than twenty ſix remaining. Maundrell aſcended the mountain May 9, 1699. He obſerves that the cedars grow quite upon its ſummit among the ſnow: That ſome of them were very old, and of prodigious bulk; others younger and of a ſmaller ſize. Of the former he could reckon up only ſixteen; but the latter were numerous. He meaſured one of the largeſt, and found it to be twelve yards and ſix inches in girt, and yet ſound; and thirty ſeven yards in the ſpread of its boughs.§ M. Billardiere, who travelled thither in 1789, ſays that only ſeven of thoſe of ſuperiour ſize and antiquity remain.

* Some cedar wood was found freſh in the temple of Utica in Barbary about 2000 years old.

† Iſai. lx. 13.

‡ This may perhaps be owing, ſays Mr. Merrick, to the havock and devaſtation made among the cedars by the various invaders of the Holy land, and particularly the Saracens. See Celſius *Hierob.* p. 86, and Michaelis, *receuil de queſtions propoſées à une Societé de Savans qui par ordre de ſa majeſté Danoiſe font le voyage de l'Arabie*, 1763. p. 208.

§ Journey from Aleppo to Jeruſalem, p. 142.

remain. The largeſt, eighty or ninety feet in height; and the trunks from eight to nine feet in diameter. Theſe are preſerved with religious ſtrictneſs. For we are informed, from the memoirs of miſſionaries into the Levant, that upon the day of the transfiguration, the Patriarch of the Maronites,* attended by a number of biſhops, prieſts, and monks, and followed by five or ſix hundred of the religious from all parts, repairs to theſe trees, and there celebrates the feſtival which is called "*the feaſt of cedars.*" We are alſo told that the Patriarch officiates pontifically upon this ſolemn occaſion; that his followers are particularly mindful of the bleſſed Virgin on this day, becauſe the ſcripture compares her to the cedars of Lebanon; and that the ſame holy father threatens with eccleſiaſtical cenſure thoſe who preſume to hurt or diminiſh the ſtill remaining cedars.

The Pſalmiſt† makes a proper and fine alluſion to this tree in his deſcription of the flouriſhing ſtate of a people.

The learned Celſius, in the firſt tome of his *hierobotanicon*, has offered to the publick two diſſertations, in which he attempts to prove that *beroſh* and *beroth*‡ are the names by which the cedar of Libanus is expreſſed in ſcripture; and that *erez* § does not ſignify the *cedar*, but the *pine*. But the Septuagint, the Vulgate, and the generality of modern interpreters, ſupport the common

* *Maronites* are certain Eaſtern Chriſtians who inhabit near mount Libanus, in Syria. The name is derived either from a town in the country called Maronia, or from St. Maron, who built a monaſtery there in the fifth century. Hannah Adams' View of Religions. 2d. Edit.

† Pſ. xcii. 12, 13, 14, and lxxx. 10.

‡ Tranſlated *fir-trees* in our Engliſh verſion.

§ Tranſlated *cedars* in our bible.

common verſion. And Mr. Trew,* profeſſor Hunt,† and Mr. Merrick, adopt and defend the ſame opinion. The latter has ably advocated this interpretation in a very learned and ingenious diſſertation on Pſal. xxix. 5, annexed to his commentary on the Pſalms: With the concluding paragraph of which I ſhall finiſh this article. "I ſhall only add one argument more in favour of our interpretation, which M. Michaelis mentions as offered by Mr. Trew, and which he confeſſes himſelf not able to anſwer. It is taken from the following paſſage in Ezekiel, xxxi. 5, 6, 8. where the *erez* of Lebanon, or a perſon compared to it, is thus deſcribed: *Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long: Under his branches did all the beaſts of the field bring forth their young*, &c. M. Michaelis obſerves that this deſcription perfectly agrees with the cedar, whereas the pine does not ſo overſhadow the place where it grows as to ſupport the image which the words of the prophet preſent."

CHALCEDONY. Rev. xxi. 19. A precious ſtone. It ought, perhaps, to be read *carcedonius*, that is of Carthage; for there is not one word ſaid of the chalcedon in ancient authors, but they often ſpeak of the carcedon, which is a ſort of carbuncle, having its name from being brought from Carthage, which is in Greek Carcedon.‡

CHAMOIS.

* Hiſtoria cedorum Libani.

† In a letter to Mr. Merrick inſerted at the end of his annotations on the Pſalms, p. 285.

‡ Hence Petronius, "¿Quo Carcedonios optas ignes lapideos, mihi ut ſcintillent?"

CHAMOIS.* A particular ſpecies of the goat kind. He is remarkably ſhy, and ſprightly; and eminently ſwift: And his ſprightlineſs and timidity very often prompt him to exerciſe his agility and velocity.

CHESNUT-TREE. Gen. xxx. 37. and Ezek. xxx. 37. It ſhould have been rendered the plane-tree.†

CHRYSOLITE.‡ Schroder ſays it is the precious gem which we now call the Indian topaz, which is of a yellowiſh green colour; very beautiful.

CHRYSOPRASUS.§ A precious ſtone, reſembling the beryl.‖

CINNAMON. An agreeable, aromatick ſpice: The ſecond, and inward bark of a tree, called *canella zeylanica*. The tree from which it is taken is about the height of the willow, and grows in the iſland of Ceylon, and ſome other places. From its roots camphire is extracted.¶

CITRON-TREE.** An ever green tree, or ſhrub, of the ſame genus with the orange and lemon. It was firſt brought from Aſſyria and Media into Greece, and thence into the ſouthern parts of Europe, where it is now cultivated. It bears an agreeable fruit, in colour

* The Rupicapra of Pliny; the antelope Rupicapra of Pallas, and the laſt edition of the ſyſt. nat. Linnæi.

† Celſius hierob. Hiller, hierophot. pars. 1. c. 43. p. 402. and Taylor's Heb. Conc. no. 1415.

‡ Rev. xxi. 20. § ib. 19. ‖ Plin. Nat. Hiſt. l. 37. c. 5.

¶ Pomet's Hiſt. of drugs, p. 72. and Brook's Nat. Hiſt. v. 6. p. 73.

** *Citreum citrum*; or *malus medica*.

colour, taſte, and ſmell, reſembling a lemon; but its ſize is rather larger, and its pulp firmer, and ſomewhat leſs acid. [See *Apple tree.*]

COCK. A well known domeſtick fowl.

Many have ſuppoſed that Chriſt referred to the crowing of this animal in foretelling the obſtinate denial of Peter.* But there are difficulties attending this idea, which are ſufficient to lead us cheerfully to adopt another more natural and probable. This is furniſhed us by a late ingenious critick.†

The words of the Evangeliſts muſt evidently be reſtricted to a particular cock, or, inſtead of one miracle, we muſt ſuppoſe a thouſand. For otherwiſe *all* the cocks of Jeruſalem muſt have been miraculouſly reſtrained from crowing till Peter had three times denied his maſter, and then all their mouths, like that of Zecharias, muſt have been immediately opened, and their tongues looſened. Theſe difficulties doubtleſs are great, but they are not a little augmented by what the Rabbies tell us: For they poſitively deny that there were any cocks in Jeruſalem. They ſay they were not permitted to be there on account of the holineſs of the place, nor yet within ſome miles of it. For this reaſon ſome of the modern Jews cavil againſt this declaration of the Evangeliſts, while other poſitively diſbelieve its truth.

Now, let it be remembered that Jeruſalem was a military ſtation, and had a ſtrong garriſon of always a thouſand men, and during the feaſts of a much greater number. They obſerved the military cuſtoms of the

* See Math. xxvi. 34, 74: And its parallels, &c. Mark. xiv. 68, 72. Luke xxii. 60. John xxviii. 27.

† See Theological Repoſitory, vol. vi. p. 105.

the Romans concerning the placing and relieving the guard. The night was divided into four watches, of three hours each, i. e. from ſix in the evening to nine, from nine to twelve, from twelve to three, and from three to ſix. They are thus ſet down in Mark, xiii. 35. *Watch, therefore, for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock crowing, or in the morning.*

Theſe watches, or guards, were declared by the ſound of a trumpet; and whenever one guard relieved another it was always done by this uſual military ſignal. The whole four watches were cloſed by the blowing of a ſhrill horn. Drakenborch ſays, the laſt trumpet, which blew at three in the morning, was ſounded three times *to imitate the crowing of a cock*; but, from the words of Auſonius, it might be the ſhrill horn, which blew three times in imitation of a cock. And certainly this would render the imitation more ſtriking. Among the innumerable proofs that it would be poſſible to bring of theſe things take the few in the note.*

Thus it appears that the guard or watches were relieved by the ſound of the trumpet. The two laſt watches were both of them called cock crowings, becauſe cocks uſually crowed in that ſpace of time. But as the *trumpet* ſounded theſe watches, its *ſound* was often called the crowing of the firſt cock, and the crowing of the ſecond cock. And more eſpecially

* Silius Ital. lib. 7. p. 154. edit. Drakenborch, and the learned note of the Editor upon the place. Vegetius, de caſtrorum ordinatione, lib. 3. c. 8. Cenſorinus, de die natali, c. 9. Moſchus idyll. n. Auſonius; and Græv. antiq. v. 4. p. 1184. Juvenal, ſat. 9. l. 100. and Ariſtophanes, as quoted by Whitby on Mark xiv. 68.

ly the laſt ſounding, becauſe it blew three times in imitation, as Auſonius ſays, of the ſhrill note of a cock.

I conclude, therefore, ſays our author, that when Chriſt prophecied, that before the cock crew twice Peter ſhould deny him thrice, he did not ſtake his veracity on the uncertain caprice of an individual brute, but on a thing certain and conſtant, the trumpet ſounding the fourth watch.

COCKATRICE. The baſiliſk. The cockatrice is a fabulous reptile, which never exiſted but in fancy.

COCKLE. This is well known, being a common and hurtful weed in our corn. The Hebrew word *boſhah*, Job xxxi. 40. ſignifies *ſtinking weed*.* What particular kind is intended cannot eaſily be determined.

CONY. The rabbit; or red eyed hare, with a ſhort tail. Bochart, and others, have ſuppoſed the *ſchaphan* of the ſcriptures to be the jerbua. But Mr. Bruce proves that the aſhkoko is intended.

[See *Aſhkoko*.]

COPPER. One of the ſix primitive metals. It is the moſt ductile and malleable metal after gold and ſilver. Of copper and lapis calminaris is formed braſs.

CORAL.† A hard, ſtony, marine ſubſtance, reſembling in figure the ſtem of a plant divided into branches.

* Taylor's Hebr. Conc. no. 143. from the root באש *to ſtink, to be loathſome and odious.*

† From Κορη αλος *daughter of the ſea.* Vaſt groves of it grow on the rocks in the Red Sea, Perſian gulf, &c. See Chryſoſt. ex Strab. geogr. l. 16. p. 213. ed. Hudſon, and Shaw's travels, p. 384. &c.

branches. It is of different colours; black, white, and red. The latter is the ſort emphatically called coral, as being the moſt common, and moſt valuable, and employed in the way of ornament. It is of a fine uniform red colour throughout its whole ſubſtance.

This, though no gem, is ranked by the author of the book of Job xxviii. 18. with the onyx and ſapphire. It muſt however be owned that the ſignification of the original word is altogether uncertain.

The Syrians anciently brought it from the South, and traded therein with the Tyrians. Ezek. xxvii. 16.

Mr. Bruce* thinks the ſea Zuph, in our and other verſions called the Red Sea, ſhould be named *the ſea of coral.* "As for what fanciful people have ſaid of any redneſs in the ſea itſelf, or colour in the bottom, the reader may aſſure himſelf all this is fiction, the Red Sea being in colour nothing different from the Indian or any other ocean.

"There is a greater difficulty in aſſigning a reaſon for the Hebrew name, *yam ſuph*; properly ſo called, ſay learned authors, from the quantity of *weeds* in it. But I muſt confeſs, in contradiction to this, that I never in my life (and I have ſeen the whole extent of it) ſaw a weed of any ſort in it; and, indeed, upon the ſlighteſt conſideration it will appear to any one that a narrow gulph, under the immediate influence of monſoons blowing from contrary point ſix months each year, would have too much agitation to produce ſuch vegetables, ſeldom found but in ſtagnant waters, and ſeldomer, if ever, found in ſalt ones. My opinion then is, that it is from the *large trees*,† or *plants*, *of white*

* Travels, p. 246. 8vo.

† I ſaw one of theſe, which from a root nearly central, threw out ramifications in a nearly circular form, meaſuring twenty ſix feet diameter every way.

white coral, ſpread every where over the bottom of the Red Sea, perfectly in imitation of plants on land, that the ſea has obtained this name."

While I am making this extract a learned friend* ſtrengthens, by his ingenious criticiſms, this opinion of Mr. Bruce. He obſerves that the word *ſuph* means ſometimes *poſt*, or *ſtake*, to which the large branches of coral may bear ſome reſemblance. Dr. Shaw ſpeaks of them as ſo conſiderable that they tied their boats to them. The ſea is at this day called *Bahrſuf*, and the vegetation it produces *ſufo*. And Calmet produces the authority of Don John de Caſtro, Viceroy of the Indies for the King of Portugal, who believes likewiſe that it has its name, *yam ſuph*, from the great quantity of *cora* found in it.

If after this I might hazard a conjecture of my own I would contend that it means the *extreme*, or *boundary ſea*; my reaſons for which I will produce after accounting for the name it now bears. It is certain that the books of the old teſtament invariably call it *the ſea zuph*. And I am inclined to believe that the name *red* was not given to it till after the Idumeans [or Edomites] had ſpread themſelves from Eaſt to Weſt till they came to border upon and poſſeſs this ſea. They had long the property and uſe of it for their ſhipping. Then it came to be called by the name of the *ſea of Edom*, which the Greeks tranſlated *thalaſſe Erythrea, the ſea of Erythras* (the ſame as Edom), Edom ſignifying *red*.† In 1 Kings, ix. 26, and 2 Chron. viii. 17. the *ſea of ſuph* is mentioned as in the land of Edom, which may be conſidered as a confirmation of this conjecture. This

* Rev. Mr. Weſt, of New Bedford.

† Gen. xxv. 30. Buxtorf. Taylor.

This ſea is twice mentioned* expreſsly as the *limit* or *extreme boundary*, of the poſſeſſions of the Iſraelites: And in ſeveral inſtances† is implied, or included, in the boundary. The original and moſt general meaning of *ſuph* is *end*, *limit*, *extremity*, or *hinder part*.‡ This has induced me to believe it originally called by the Jews *the further boundary ſea*. That it was not named *ſuph* becauſe abounding in *coral*. I apprehend from this circumſtance that that marine production is mentioned in ſcripture by an entirely different name. It is ſpoken of in Job xxviii. 18. and Ezek. xxvii. 16. as a precious ſtone, and is called *ramut*, from a verb§ whoſe primary and uſual ſignification is *to lift*, or *raiſe up*, and in Iſai. ii. 13, x. 33. *to have lofty branches*. Coral, as we have before obſerved, lifts itſelf many yards above the water; and therefore might very properly be called, *ramut*, *the branching ſtone*.

CORIANDER. A plant ſomewhat like parſley. It bears a ſmall round ſeed of a very agreeable ſmell and taſte, though both in the plant are extremely nauſeous. They have a carminative virtue.

The *manna* might be like coriander ſeed in reſpect to its form; the two ſeeds together being about the bigneſs of a pea, with a ſmooth ſurface: But if Moſes means‖ that it was like the ſeed of *gad* in whiteneſs, or tranſparency of colour, it muſt be ſome other plant that is meant by *gad*: for the ſeeds of coriander are greyiſh.

CORMORANT.

* Exod. xxiii. 31. and Numb. xxxiv. 3.

† Deut. xi. 24. Joſh. i. 4. 1 Kings, iv. 21, 24. Pſal. lxxii. 8.

‡ See Buxtorf, and Taylor.

§ רום *rum*, whence the Latin word *ramus*, *a branch*.

‖ Exod. xvi. 31.

CORMORANT. A ſea-bird, nearly as large as a gooſe. It may be diſtinguiſhed from other birds of this kind by its four toes being united together by membranes; and the middle toe being notched like a ſaw to aſſiſt it in holding its fiſhy prey. It is thirty two inches in length, and almoſt four feet in breadth from the tip of each wing. The bill, which is three inches and an half long, is duſky, and deſtitute of noſtrils: The baſe of the lower chap is covered with a naked yellowiſh ſkin, that extends down the neck, forming a kind of pouch.

The bird is extremely voracious. It lives upon fiſh, and darts down very rapidly after its prey. The Hebrew and Greek name of this bird is expreſſive of its impetuoſity.

CORN. The generick name in ſcripture for grain of all kinds: As wheat, rye, barley, &c.

The word *meror*, Levit. xxiii. 14. in our tranſlation *parched corn*, is ſaid to mean *bitter herbs*.

CRANE. A well known bird. Mr. Harmer* hath ſhewn it to be highly probable that the hoopoe is the bird intended Iſai. xxxviii. 14.

CROCODILE. An oviparous, amphibious animal; the largeſt of the lizard kind. They are found from eighteen to twenty ſeven feet long. Bochart has unanſwerably proved that this is the animal mentioned in Job xli. by the name of Leviathan. The characters in the deſcription perfectly correſpond to that animal, allowance being made for poetical ornaments and heightenings. But the deſcription is not intended for a diſplay of the author's ſublime talents,

* Vol. iv. 443, 446.

and merely to embelliſh his poem. It has a nobler deſign. That deſign is clearly explained in the tenth verſe. *None is ſo fierce that dare ſtir him up: ¿Who then is able to ſtand before me?* Hence Job is taught to tremble at his danger, in having provoked, by his murmurs and litigation, the diſpleaſure of the maker of this dreadful animal. His high ſpirit is brought down; his conviction is completed; and his repentance and ſubmiſſion ſatisfy the Almighty.*

CRYSTAL. A hard, tranſparent, and naturally colourleſs foſſil; of a regular angular form. It has ſomewhat the appearance of frozen water.—It is derived from a word which ſignifies *pure, clear, pellucid.*† Ezekiel obſerves i. 22. that in his glorious viſion *the likeneſs of the firmament was as the colour of terrible cryſtal:* i. e. terrible, (or wonderful) from its vaſt extent, and glaring brightneſs.

CUCKOW. Levit. xi. 16. Heb. *ſacaph* or *ſah-haph.* Bochart thinks the ſea-mew, or gull, intended here. But Dr. Shaw thinks that it might, agreeably to its ſcripture name, be the *ſaf-ſaf*, a bird he ſaw in the Eaſt, and which he thus deſcribes.‡ "The *rhaad*, or *ſaf-ſaf*, is a granivorous and gregarious bird; which wanteth the hinder toe. There are two ſpecies of it; the ſmaller whereof is of the ſize of an ordinary pullet, but the larger is nearly as big as the capon, differing alſo from the leſſer in having a black head, with a tuft of dark blue feathers immediately below it. The belly of them both is white, the back and wings of

* See the notes in Scott's poet. verſion: Where the particulars in the deſcription are applied to the properties and manners of the crocodile.

† Taylor's Heb. conc. no. 498. ‡ Travels, p. 252.

of a buff colour ſpotted with brown, whilſt the tail is lighter, marked all along with black tranſverſe ſtreaks. The beak and legs are ſtronger than in birds of the partridge kind. *Rhaad*, which denoteth thunder, in the language of this country, is ſuppoſed to be a name that hath been given to this bird from the noiſe it maketh in ſpringing from the ground; as *ſaf-ſaf*, the other name, very naturally expreſſeth the beating of the air when on the wing."*

CUCUMBER. The fruit of a vine very common in our gardens. The flower conſiſts of one leaf, faſhioned like a bell, divided into ſeveral parts. The fruit is pulpy; and divided into three cells, where the numerous ſeeds are placed in two rows. Tournefort mentions ſix kinds, of which the white, and green, are moſt eſteemed. Indeed they are very plentiful in the Eaſt, eſpecially in Egypt; and much ſuperiour to our's.†

Haſſelquiſt ſpeaks of a cucumber, called *chatè* in Egypt, which he thinks may be reckoned among thoſe for which the children of Iſrael longed. It differs not from the ordinary ſort excepting in ſize, colour, and ſoftneſs: And in being more ſweet to the taſte, and more eaſy of digeſtion. It is eaten either raw or boiled, and is ſuppoſed very wholeſome.

The cooling properties of this fruit render it alſo a very ſerviceable medicine in Egypt. Its pulp, beaten up, and mixed with milk, is ſucceſsfully applied to inflammations, particularly thoſe of the eyes.‡

CUMMIN.

* See Diſſertations, &c. I. p. 1. On the names given by Adam to the animals, &c.

† Celſ. hierobot. ‡ Proſp, Alp. v. 1. p. 55.

CUMMIN. An umbelliferous plant; in appearance reſembling fennel, but much ſmaller. Its ſeeds have a bitteriſh warm taſte, accompanied with an aromatick flavour, not of the moſt agreeable kind. An eſſential oil is obtained from them by diſtillation.

The Jews ſowed it in their fields and threſhed it out with a rod. Iſai. xxviii. 25, 27. The Malteſe ſow it, and collect the ſeed in the ſame manner.

CYPRESS. A large evergreen tree. The wood is fragrant, very compact, and heavy. It ſcarcely ever rots, decays, or is worm eaten; for which reaſon the ancients uſed to make the ſtatues of their gods with it. Iſai. xliv. 14. The unperiſhable cheſts, which contain the Egyptian muminies, were of cypreſs.* The gates of St. Peter's church at Rome, which had laſted from the time of Conſtantine to that of Pope Eugene the fourth, that is to ſay eleven hundred years, were of cypreſs, and had in that time ſuffered no decay.

But Celſius thinks that Iſaiah ſpeaks of the *ilex*, a kind of oak: And Biſhop Lowth that the *pine* is intended. The cypreſs, however, was more frequently uſed, and more fit for the purpoſe, the prophet mentions, than either of thoſe trees.

DATE. An oblong fruit, in the form of acorns; and compoſed of a duſky yellow ſkin, with a fat, firm, ſweet pulp. The tree that produces them grows in Arabia, Syria, Perſia, &c. They are commonly eaten by the inhabitants of Egypt, and other parts of Africa; it being their principal food in ſome places.

[See *Palm-tree.*]

DEER.

* And, according to Thucidides, the Athenians buried the bodies of their heroes in coffins of this wood, as being not ſubject to decay.

DEER. A four footed animal, with parted hoofs; branched horns, which are ſolid, and ſhed every year. But Volney ſays that the ſtag and deer are unknown in Syria.

We are authorized by moſt tranſlations in adopting the probable opinion that this is the *wild ox*,* or *bekker el waſh* of the Arabs, the animal called in Hebrew *yachmur*; Deut. xiv. 5. 1 Kings, iv. 23. which is about as large as our ſtag, or red deer, and of the ſame colour. The fleſh is very ſweet, and nouriſhing.†

DIAMOND. The moſt hard and valuable of gems.

It is called in Hebrew *jahalom*, from the root *halam*, which ſignifies *to break*. Whence *halmuth* is a hammer, or maul, Judges, v. 27. For the diamond being the hardeſt of all ſtones breaks them all, but is broken by none. [See *Adamant*.]

DOE. The female deer.

When the Arabians intend to deſcribe a beauty, they make uſe of ſeveral ſimilitudes. They compare her face to the mild majeſty of the moon, &c. &c. Amongſt others, a moſt remarkable and common expreſſion of this kind is, when they compare her eyes to thoſe of a rock goat, which is a very common animal in Syria and Paleſtine. Haſſelquiſt thinks this compariſon more remarkable, becauſe Solomon, in his Canticles, uſes ſome, taken from the ſame animal; and concludes that we have every reaſon to ſuppoſe, the *doe* of the royal lover, the rock goat. The beauty of the animal, its being common in the countries where Solomon

* The Bubalus. † Shaw's Travels, Suppl. p. 74.

mon wrote his books, and finally, the cuſtom, which has continued to this day the ſame, are all circumſtances which help to confirm us in this opinion.

DOG. A domeſtick animal, with which we are very well acquainted. By the law it was declared unclean, and was very much deſpiſed among the Jews. The moſt offenſive expreſſion they could uſe was to compare a man to a *dead dog*. 1 Sam. xxiv. 14. 2 Sam. ix. 8.

Figuratively it denotes contempt, 1 Sam. xvii. 43. Bitter and fierce enmity, Pſal. xxii. 16. Once it alludes to watching and guarding a flock, Iſai. lx. 10.

DOVE. The tame pigeon.

Declared by the law of Moſes to be pure.

The dove is uſed in ſcripture as the ſymbol of ſimplicity, innocency, gentleneſs, candour, and fidelity. [See *Pigeon*.]

Job's eldeſt daughter was named *Jemima*, probably from the Arabick name of a dove. This name was given to women of the greateſt beauty in the Eaſt: So Semiramis had her name from *ſemir jemamah, the brown dove*. For the ſame reaſon the dove was made the bird of Venus; and we find it placed on the head of the *Dea Syria*, whom the oriental imagined, as Lucian ſays, to be the ſame with *Semiramis*; and it appears by medals that ſhe was the ſame with *Aphrodite*, and with the *mater deorum*; and the ſame bird is her conſtant attendant when repreſented under thoſe characters.*

DOVES-DUNG.

* Coſtard, Diſſ. on the Mythological Aſtron. of the Ancients; And Heath on Job, p. xxxiv.

DOVE'S-DUNG. 2 Kings, vi. 25.

Bochart obſerves* that the Arabians give the name of *dove's-dung*, or *ſparrow's dung*, to a kind of moſs which grows upon trees or ſtony ground, alſo to a kind of pulſe or peaſe, which was common in Judea, as may be ſeen 2 Sam. xvii. 28.—This ſhould therefore be tranſlated—"and *three quarters of a pint of pulſe.*"

DOVE'S-EYES. Canticles. To conceive the force of the compariſon, we muſt not refer it to our common pigeons, but to the large and beautiful eyes of the doves of Syria. They who have ſeen that fine eaſtern bird *the carrier pigeon*, will need no commentary on this place.

DRAGON. This word is frequently to be met with in our Engliſh tranſlation of the bible. It anſwers generally to the Hebrew *thannim* or *thannin*, and *tannot.*†

The Rev. James Hurdis, in a diſſertation relative to this ſubject,‡ obſerves that the word tranſlated *whale* in Gen. i. 21. occurs twenty ſeven times in ſcripture; and, with much ingenuity, attempts to prove that it every where ſignifies the crocodile. That it ſometimes hath this meaning, he thinks is clear, from Ezek. xxix. 3. *Behold I am againſt thee Pharaoh King of Egypt, the great dragon, [tannim] that lieth in the midſt of his rivers,* &c. For what could a King of Egypt be more properly compared to, than the great crocodile that lieth in the midſt of his rivers?

The

* Hieroz. T. 2. l. 1. c. 7. † Lament. iv. 3. xx. Malach. i. 3.
‡ 8vo. Lond. 1790.

The ſame argument he draws from Iſai. li. 9. *Art thou not it that hath cut Rahab* (Egypt) *and wounded the crocodile?*

From this ground the author proceeds to explain all the other paſſages; and finds, that, though in one or two inſtances there is reaſon to heſitate, yet upon the whole, it is probable, that wherever this animal [*thannim*, &c.] is mentioned, it is the crocodile; and therefore Gen. i. 21. ſhould be rendered *great crocodiles*, or *the great* crocodiles.*

His entire remarks upon Iſai. xxxv. 7. will doubtleſs be acceptable. *The parched ground ſhall become a pool, and the thirſty land ſprings of water: In the habitation of dragons, where each lay, ſhall be graſs with reeds and ruſhes.* "What can be clearer than that the crocodile is the ſubject of the latter part of this verſe? In this chapter, one of the moſt beautiful effuſions of a fervid and inſpired imagination, the prophet is figuratively deſcribing the redemption of man, by the removal of every thing grievous to him, and the acceſſion of every thing pleaſant. The wilderneſs is to become a garden, and to bloſſom as the roſe; it is to bloſſom abundantly, and to rejoice even with joy and ſinging; it is to break forth with ſtreams, and to become pools and ſprings of waters. And theſe waters are to be without danger, for not only the crocodile ſhall not be found in them, but the very fear of him is to vaniſh; he is, it ſeems, to be forever removed, and *the habitation where he laid* is to become *graſs with reeds and ruſhes.* Here it is worthy of notice, that the crocodile was always conſidered as an inhabitant of the wilderneſs. And ſuch he might well be deemed for

* Analytical Review for Oct. 1790.

for the deſarts, as the reader may ſee in Mr. Irwin's charts, came very near to the banks of the Nile; and we may naturally ſuppoſe he would frequent thoſe ſhores of his river which were deſolate and not cultivated, becauſe there he would be leaſt moleſted. Accordingly, in Mal. i. 3. he is ſtiled, *the crocodile of the wilderneſs.* Again, in Iſai. xliii. 20. *the beaſts of the field ſhall honour me, the crocodiles, and the daughters of the oſtrich, becauſe I give waters in the wilderneſs.* And again, Ezek. xxix. 4. where hooks are to be put into his jaws, and he is to be brought up out of the midſt of his rivers, it is as follows, *and I will leave thee thrown into the wilderneſs.* When the crocodile thus delighted in unfrequented places, it will not appear wonderful that he ſhould chooſe the ruins of old deſerted towns and cities, which were near rivers and lakes, for his eſpecial abode when out of the water. Of Babylon, therefore, it might properly be ſaid, Iſai. xiii. 22. that, when ſhe became deſolate *the crocodiles ſhould cry in her pleaſant palaces;* and Jer. li. 37. that ſhe ſhould be *a dwelling place for crocodiles.* And from hence, poſſibly, the prophets of the old teſtament borrowed a figurative expreſſion, and ſaid of every city that was to be utterly deſtroyed, that it ſhould become *a den of crocodiles*, and a court *for the daughters of the oſtrich.** For it does not appear, I think, that theſe places were acceſſible to the crocodile, eſpecially the mountains of Eſau; and perhaps it may be doubted whether Babylon itſelf was ever its habitation; for I know not that the crocodile is to be found in the river Euphrates. Should it, however, be inſiſted on, that theſe paſſages are to be underſtood literally,

* Jer. ix. 11. x. 22. xlix. 33. Mal. i. 3.

ly, it muſt be no very improbable conjecture that, under the general name of *crocodile*, the Hebrews might include every ſpecies of *lizard*, in the ſame manner as we, under the general name of *lizard*, include the *crocodile*."

The learned Biſhop Edward Pocock is perſuaded that *tannim*, Mic. i. 8. and Mal. i. 3. means Jackals. He refers to an ancient Syriac verſion, to an Arabic one by Rabbi Saadias, and to the manuſcript notes of R. Tanchum, a learned Jew,* as juſtifying this opinion. And Dr. Shaw and Mr. Scott think the ſame animals ſpoken of by the ſame name in Job, xxx. 29. and Jerem. iv. 3. [See *Jackal*, *Whale*.]

DROMEDARY. A ſort of camel, which has its name from a Greek word which ſignifies *to run*,† by reaſon of its ſwiftneſs.

The only obſervable diſtinction between it and the camel is, that it has but one protuberance on the back; and inſtead of the ſlow, ſolemn walk to which the others are accuſtomed, it paces, and is generally believed to go as far in one day as the others do in three.‡ Thoſe trained, not for beaſts of burden, but ſolely for the purpoſes of travelling or war, have been known to travel at the rate of thirty leagues a day, though bearing each two or three ſoldiers, with their war equipage.§ Yet it is not ſo much the quickneſs of his motions, as the length of his legs, his travelling with a ſteady, equal pace, and his ſeldom needing to ſtop for reſt or refreſhment, that enables this animal to

* This Rabbi wrote on the whole Old Teſtament in Arabic, part of which the Biſhop, procured from the Eaſt.

† Δρεμω.

‡ Ruſſel's Aleppo. p. 47. § D'Obſonville's Eſſays, p. 174.

to perform ſuch journies. For this reaſon meſſengers, who require haſte, are diſpatched upon dromedaries: As in Eſther, viii. x. They are governed by a bridle, which, being uſually faſtened to a ring fixed in the noſe, may very well illuſtrate that expreſſion, 2 Kings, xix. 28. of putting a hook into the noſe of Sennacherib, and may be further applicable to his rapid retreat.

Jeremiah, ii. 23. properly gives the epithet *ſwift* to this animal.

EAGLE. A large bird of prey: Differing from the hawk by its bigneſs, and from the vulture by the crookedneſs of its beak.

Its ſight is quick, ſtrong, and piercing, to a proverb. It poſſeſſes in an eminent degree, the qualities which are common to it with other birds of prey; as fierceneſs, voraciouſneſs, ſtrength of beak, and of talons. It flies the higheſt of all birds, and has therefore been called the bird of heaven.

It has been a common and popular opinion, that the eagle lives and retains its vigour to a great age; and that, beyond the common lot of other birds, it moults in its old age, renews its feathers, and is reſtored to vigour and to youth. This circumſtance is mentioned in Pſal. ciii. 5. and Iſai. xl. 31. Whether the notion is in any degree well founded or not, we need not enquire: It is enough for a poet, whether ſacred or prophane, to have the authority of popular opinion to ſupport an image introduced for illuſtration or ornament. [See *Rachamah.*]

GIEREAGLE.

GIEREAGLE. Levit. xi. 18. and Deut. xiv. 17. is the *ach bobba** of the Arabians, the *percnopterus* or *oripelargus* of the naturaliſts. It differs but little from the ſtork, excepting in its white plumage. Dr. Shaw obſerves that there are ſeveral flocks of them near Cairo, which feed upon the carion and naſtineſs that is thrown without the city.† It is a very harmleſs and inoffenſive bird. It is now very rarely met with: Beſides thoſe in Egypt, they are found in the mountains of Greece, and the neighbouring parts of Aſia; but in no great numbers.

The figure which Geſner hath given us of it, is a very exact and good one.‡

ELEPHANT. This animal is deſcribed in the bible under the name of Behemoth. [See *Behemoth.*]

The elephant is well known as the largeſt, and ſtrongeſt of quadrupeds. An elephant's body has been ſometimes found to weigh four thouſand and five hundred pounds. The height of a full grown elephant is from nine to fifteen feet.

The trunk is a remarkable organ, almoſt peculiar to the elephant; although, indeed, the long, dependent, and flexible ſnout of the tapiir bears ſome reſemblance to it. It is a cartilagenous ſubſtance, compoſed of numerous rings, terminating in a ſmall moveable hook like a finger; and having the noſtrils in its extremity. The elephant can, at pleaſure, contract or dilate, and bend it in any direction. The ſenſe of feeling, is centred in this organ; and is as delicate and diſtinct as in the human ſpecies. By means of this

* *White feather:* A name given it from the colour of its plumage.

† Travels, p. 388. ‡ Lib. 3 de Avib. p. 176.

of the brave *Jewiſh* brothers, the *Maccabees*, terminated his life in a glorious manner, by piercing the belly of an elephant, in the army of one of thoſe monarchs fighting againſt *his* countrymen, with a deadly wound, and ſuffering himſelf to be cruſhed to death under the falling maſs. Elephants trained to war among the *Greeks*, had turrets raiſed on their backs, from which troops of armed men annoyed the enemy; while a perſon ſitting on the neck, directed the motions of the elephant, and animated him to fight with his trunk. But when ſcared or wounded, they diſdained all government, and ſpread confuſion, not leſs readily among their friends, than through the adverſe army.

A tame elephant is perhaps the moſt docile, gentle, and obedient of all animals. He forms an attachment to his keeper; comprehends ſigns; learns to diſtinguiſh the various tones of the human voice, as expreſſive of anger, approbation or command; is even capable of being taught to underſtand the import of articulate language; adopts, in many inſtances, the manners and the ſentiments of mankind; diſcovers a ſenſe of probity and honour, and expects to be honeſtly dealt with; reſents every affront with force and dignity; is generous, grateful, patient, magnanimous, and humane. Like mankind, the elephant is fond of gorgeous trappings, and gay attire.

Hiſtorians and travellers relate many tales concerning the prudence, penetrating ſagacity, and obliging temper of the elephant, which can ſcarce appear credible. The ancients have aſcribed to this ſpecies ſentiments of religion, and the tendereſt emotions of ſocial affection. They practiſe, ſay ſome ancient naturaliſts,

uraliſts, rites of ablution with religious ſolemnity; they venerate the ſun and moon, and the other powers of heaven; they are endowed with a ſpirit of divination, and their foreſight penetrates through the miſts which veil futurity: *His fellows gather around a dying elephant, cheer his laſt moments with friendly ſympathy and kind offices, bedew his corpſe with their tears, and depoſit it decently in the grave.* A modern traveller relates a no leſs wonderful ſtory*; that when a wild elephant is taken, and his feet tied, the hunters accoſt him, make apologies for binding him, and promiſe him the faireſt uſage; upon which the elephant becomes perfectly ſatisfied with his change of condition, and follows his new maſters quietly home. Did this ſtory aſcribe to the elephant no more than human ſagacity, and human placidity of temper, I ſhould no preſume to queſtion its truth. But it ſuppoſes him endowed with an intuitive knowledge of human languages, and, at the ſame time, attributes to him a degree of ſimple credulity inconſiſtent with his penetration, and a tameneſs of ſpirit derogatory from his dignity of mind.

But many more plauſible anecdotes are told of him. When he wiſhes merely to terrify any perſon, he runs upon him with an aſpect of fury, but ſtops when near, without inflicting any injury. He lades a boat in a river with amazing dexterity, carefully keeping all the articles dry, and diſpoſing them, ſo that their arrangement needs not to be changed. In raiſing wheeled carriages, heavily loaded, up a declivity, he puſhes

* Pere Vincent Marie, Voyages de la Compagnie des Indes de Hollande, t. i. p. 413, quoted by Buffon, vi. 79; and by Smellie, in his Philoſophy of Natural Hiſtory, 449.

puſhes the carriage forward with his front, advances, ſupports it with his knee, and renews his effort. If dragging a beam of wood along the ground, he removes obſtacles, to make it run ſmoothly and eaſily.

M. D'Obſonville relates an anecdote of an elephant which repreſents him in a very amiable light. In the *Laknaor*, the capital of *Soubah*, during the rage of an epidemick diſtemper, the principal road to the palace gate was covered with ſick and dying wretches, extended on the ground, and incapable of removing, at a time when the Nabob was to paſs on his elephant. The indifference of the prince about the lives of his periſhing ſubjects, the haſte with which he was to paſs, and the awkward motions and heavy ſteps of the elephant, ſeemed to threaten inevitable death to a number of thoſe unhappy wretches. But the generous quadruped, without receiving any command to the purpoſe, and even without ſlacking his pace, very dexterouſly aſſiſted the poor creatures with his trunk, removing ſome, raiſing others, and ſtepping over the reſt; ſo that none ſuffered the ſlighteſt injury.—In what is an animal, capable of ſuch prudence, ſuch dexterity, and ſuch gentle humanity, inferiour to man? In this action, both intelligence and virtue conſpicuouſly appear.

Elephants are more influenced by a regard to the conſequences of their actions than almoſt any other domeſticated animals. On the promiſe of a reward, they are often induced to extraordinary exertions of ingenuity and ſtrength. They are ſaid to be particularly fond of wine; and it is frequently offered them to induce them to perform, and to reward exertion. We find

find it uſed in this manner, ſucceſsfully, in the wars of the Maccabees.*

The tuſks of the elephant have long been applied, under the denomination of ivory, to a variety of important uſes, in the arts. Ivory is a material as well for the fine, as for the mechanick arts.

ELM. [Hebrew *alah*, and *alim*.] This particular kind of tree is ſpoken of in Iſai. i. 29, 30; and in Hoſea iv. 13. In both theſe places Celſius underſtands it of the terebinth: Becauſe moſt of the ancient interpreters render it ſo; in the firſt place the Septuagint. He quotes eight places; but in three of theſe places the copies vary, ſome having δρυς† inſtead of τερεβινθος.‡ And he ſhould have told us that the ſame lxx render it in ſixteen other places by δρυς: So that their authority is really againſt him. Add to this that Symmachus, Theodotion, and Aquila, generally render it by δρυς; the latter only once rendering it by τερεβινθος. His other arguments ſeem not very concluſive, ſays Biſhop Lowth.§ He ſays that all the qualities of *alah* agree to the terebinth; that it grows in mountainous countries; that it is a ſtrong tree; longlived; large and high; and deciduous. All theſe properties agree juſt as well to the oak, againſt which he contends; and he actually attributes them to the oak in the very next ſection. But neither the oak nor the terebinth will do in the place of Iſaiah referred to above, from the laſt circumſtance that he mentions, their being deciduous; where the prophet's deſign ſeems to require an evergreen:

* 1 Maccab. vi. 34. † The *oak*.

‡ The *terebinth*, or *turpentine tree*. § Notes on Iſai. i. 29,

evergreen: Otherwiſe the caſting of its leaves would be nothing out of the common eſtabliſhed courſe of nature, and no proper image of extreme diſtreſs, and total deſolation; parallel to that of a garden without water, that is, wholly burnt up and deſtroyed. An ancient, who was an inhabitant and a native of this country, underſtands, in like manner, of a tree blaſted with uncommon and immoderate heat.* Compare Pſal. i. 4. Jer. xvii. 8. Upon the whole the Biſhop has choſen to make it the *ilex*; which word Voſſius, derives from the Hebrew *alah*; that whether the word itſelf be rightly rendered or not, he might at leaſt preſerve the propriety of the poetical image.

[See *Ilex, Oak.*]

EMERALD. A moſt beautiful gem; tranſparent, and of a lively graſs green, without the leaſt admixture of any other colour. It is ſecond only to the diamond in luſtre and value.

This precious ſtone was the firſt in the ſecond row of the Jewiſh High Prieſt's pectoral:† And is to be the fourth in the foundation of the new Jeruſalem.‡

The Tyrians traded in theſe jewels in the marts of Syria.§ They probably had them from India, or the ſouth of Perſia.

FERRET.‖ A ſpecies of the weaſel. It has a ſharp noſe, red and fiery eyes, and round ears. The colour of its whole body is a very pale yellow. It meaſures about fourteen inches; and its tail only five.

It

* Ephræm. Syr. in loc. edit. Aſſeman. † Exod. xxviii. 18.
‡ Rev. xxi. 19. § Ezek. xxvii. 16. xxviii. 13.
‖ The muſtela furo of the Syſt. Nat. The viverra of Plīny.

It is a lively, active, animal; and the natural enemy of rabbits. In its wild ſtate it inhabits Africa; from whence it was originally brought into Spain, to free that country from the multitudes of rabbits with which that kingdom was overrun; from thence the reſt of Europe was ſupplied with it.*

Bochart will have the *anakah*, Levit. xi. 30. to be the ſpotted lizard, called by Pliny *ſtellio*. The ſeptuagint and vulgate verſion make it the *weaſel mouſe*. Others tranſlate it *hedgehog*, *leech* or *ſalamander*, &c. It is plain, that it has its name from its whining noiſe†; and that it was unclean under the law.

FIGTREE.‡ This tree grows naturally in the Levant; where it becomes large, dividing into many branches, which are furniſhed with leaves ſhaped like thoſe of the mulberry. It affords a friendly ſhade in thoſe hot countries.

The fruit it bears is produced from the trunk and large branches, and not from the ſmaller ſhoots, as in moſt other trees. It is ſoft, ſweet, and very nouriſhing.

The tree was very common in Paleſtine: And, with its fruit, is frequently mentioned in ſcripture.

Milton is of opinion that the banian tree§ was that with whoſe leaves our firſt parents made themſelves aprons.‖ But his account, as to the matter of fact, wants even probability to countenance it. For the leaves of this, are ſo far from being, as he has deſcribed them,

* Edinb. Syſt. v. 1. p. 409. † Taylor's Heb. Conc. no. 88.

‡ Ficus, *gen. plant.* Lin. 1032. Tourn. inſt. R. H. 662, tab. 420.

§ Ficus indica: Opuntia, Tourn. 239. Tuna, Hort. Elth. 295. Cactus, Lin. *gen. plant.* 539.

‖ Parad. Loſt. ix. 1101.

them, of the bigneſs of an Amazonian target, that they ſeldom or never exceed five inches in length and three in breadth. Therefore we muſt look for another of the fig kind, that better anſwers the purpoſe referred to by Moſes; Gen. iii. 7. And as the fruit of the banana tree* is often, by the moſt ancient authors called a fig, ¿ May we not ſuppoſe this to have been the figtree of Paradiſe? Pliny, deſcribing this tree, ſays, that its leaves were the greateſt and moſt ſhady of all others.† And as the leaves of theſe are often ſix feet long, and about two broad; are thin and very flexible;‡ they may be deeemed more proper than any for the covering ſpoken of: Eſpecially ſince they may be eaſily joined together with the numerous thread-like filaments which may without labour be peeled from the body of the tree.§

The prophet Iſaiah‖ gave orders to apply a lump of *figs* to Hezekiah's boil; and immediately after he was cured. And phyſicians agree that figs are employed with good ſucceſs in bringing impoſthumes to a ripeneſs, and healing ulcers, &c.

A paſſage which infidelity hath much cavilled at, is ſet in a very clear light by Dr. Markland—who, as he followed Biſhop Kidder's moſt ingenious illuſtration

* The Egyptian mauze. Muſa, Lin. *gen. plant.* 1010.

† "Folium habet maximum umbroſiſſimumque." lib. 16. c. 26.

‡ They are uſed for napkins and table coverings, at the preſent day. Miller.

§ So Homer's Ulyſſes covers his nakedneſs in the wood; Odyſ. vi. 127.

"Then where the grove with leaves umbrageous bends,
With forceful ſtrength a branch the hero rends;
Around his loins the verdant tincture ſpreads
A wreathy foliage and concealing ſhades." BROOME.

‖ Iſai. xxxviii. 21. 2 Kings, xx. 7.

tion of the paſſage, frankly acknowledged the obligation; though Dr. Macknight, under the ſame obligation, had not the ſame candor.* The paſſage is the following in Mark xi. 13. "And ſeeing a figtree afar off having leaves, he came if haply he might find any thing thereon [and when he came to it he found nothing but leaves] for the time of figs was not yet."

"By the intervention of a parentheſis, undoubtedly connect it thus—*He came if* haply *he might find any thing thereon*—for *the time of* gathering *figs was not come.* Thus Matthew xxi. 34. ο καιρος των καρπων, *the time for* gathering *fruit.* Athen. Deipnoſ. l. 2. p. 65. ed. 1597. αλισκονται δ' αυται τω των ΣΥΚΩΝ ΚΑΙΡΩ, *they are caught at the time of* gathering *figs*, or *of figs being ripe*; and thus we call *hopping time* and *gooſeberry time*, the ſeaſon for picking hops and gooſeberries. The intermediate words (και ελθων, &c.) are to be placed in a parentheſis, as Gen. xiii. 10. Numb. xiii. 20. 23. Joſh. xxiv. 26. John i. 14. particularly Mark xvi. 3, 4. *Who ſhall rol away the ſtone* (*and when they looked the ſtone was rolled away*) for *it was great.* And ſo Mark ix. 3. as it ſhould be printed.† A like poſition of the parentheſis ſee in Luke xx. 19. (και εφοβηθησαν τον λαον) Mark xii. 12. ch. xvi. 4. John iii. 24. Joſ. Antiq. v. 8. 2. Lucian in Zeuxide, p. 582. ed. Græv. Plut. in Pomp. p. 620. B. *Markland.* It is objected by Dr. Whitby and others, that *when the figtree putteth forth leaves, the ſummer is nigh*, Math. xxiv. 32. and this tranſaction was but about five days before

* Bowyer's crit. conject. and obſ. on the N. Teſt. 3d. edit. 4to, 1782.

† Kidder's demonſt. of the Meſſiah, part. ii. ch. 2. p. 100. 8vo.

fore the paſſover. Matthew ſpeaks of the time when the *generality* of figtrees put forth leaves; for Pliny tells us, there were different ſpecies of them,* *Præcoſes, Serotinæ*, and *Hyemales*: The firſt *cum* meſſe *matureſcentibus*. To which Iſaiah alludes, ch. xxviii. 4. *The glorious beauty of Ephraim ſhall be as the* firſt ripe [fig] before *the ſummer*. Now, in Judea the harveſt began at the paſſover. Whether it ended at Pentecoſt, as Fagius ſuppoſes, or when the wheat harveſt only commenced, as Grotius, may be a matter of diſpute. See Levit. xxiii. 10. 15. But at which ſoever of theſe two harveſts figs were gathered, we may conclude, that they were of ſome ſize at the paſſover; eatable, if not ripe. In a country where all kinds of figs grew, our Lord came to a tree, which he hoped were of the early ſort, if *haply* he might find figs on it; for it had leaves, and therefore was regularly expected to have fruit, which was always prior to them. Thoſe who will not be convinced that the tree ſhould have figs on it at the time of the paſſover, I ſend to Julian the Apoſtate, who obſerves,† that the figtrees of Damaſcus, particularly, bore figs all the year round; the laſt year's fruit remaining while that of the next ſucceeded.

About Naples they have figs twice a year, in Auguſt or September, and about May; thence expreſsly called *Fico di Paſcha*, as Mr. Holdſworth obſerves on Virg. Georg. II. 149, 150. Dr. Shaw, in his travels,‡ ſays, "The *Boccores*, or firſt ripe figs, in 1722, were

 hard,

* Nat. Hiſt. l. xv. c. 18.

† Epiſt. xxiv. p. 392. In Spanheim's verſion, "Et cum cæterarum arborum poma exigui temporis ſint, neque ætatem ferant: Sola ficus ultra annum vivit, et ſequentis fructus ortum comitatur."

‡ p. 246, and 370.

hard, and no bigger than common plumbs; though they have then a method of making them ſoft and palatable, by ſteeping them in oil. According to the quality of the ſeaſon in that year, the firſt fruits could not have been offered at the time appointed, and therefore would have required the intercalating of the *Veader*, and poſtponing thereby the paſſover for at leaſt the ſpace of a month." In the moſt backward year, the early figs were of ſome ſize in ſpring, and kept company pretty nearly with the Paleſtine harveſt.—Mr. Toup, however, ſtill looks on this place as a gloſs of ſome ſcioliſt.*

Mr. S. Weſton, though he confeſſes 'the conſummate knowledge of Mr. Toup in the Greek language,' yet juſtly oppoſes his idea of an interpolation. 'However aukward the clauſe (ε γαρ ην καιρος συκων) may appear to be, yet it is neceſſary to the ſenſe—at leaſt the *emblematical* ſenſe of the paſſage.' The words καιρος συκων, or "fig harveſt was not yet," ſeem to have been added, to ſhew that early fruit was expected of a tree whoſe leaves were diſtinguiſhable afar off, and whoſe fruit, when it bore any, preceded the leaves. Apply this to the nation. Our Saviour naturally expected in Judea, an early and continued increaſe of piety and obedience from a people ſpecious in appearance, whom GOD himſelf had planted, and never ceaſed to water. To make the annual and cuſtomary returns, was yielding no more than a ſtrange land. And this is the meaning of the words of Micah, ch. vii. 1. My ſoul hath longed for the early fig, בכורה. The firſt ripe figs are called Boccores.†

A very

* Emend. in Suid. part ii. 86. † See Shaw, *ut ſupra*.

A very ingenious writer in the *Theological Repoſitory** conſidering this miracle as an *emblematical repreſentation* of the deſtruction that was ſhortly to be inflicted on the Jewiſh nation for its unfruitfulneſs, obſerves with abundant propriety, "That in order to ſee our Lord's deſign in working it in a proper light, *we muſt conſider it in connection with the diſcourſes he ſoon after delivered in the temple.* Jeſus knew what important and awful truths he was to deliver to the people aſſembled there, and deſired to impreſs them deeply on the minds of his own diſciples in particular. He therefore firſt pronounced a ſentence of deſtruction on the barren figtree. Next morning, after the diſciples had beheld and been aſtoniſhed at the full effect of that ſentence, he went with them, filled with admiration at what they had ſeen, into the temple; and after having ſilenced the cavils of the chief prieſts and elders, delivered the three parables contained in Math. xxi. 28.—ch. xxii. to ver. 14. Now, in theſe circumſtances, ¿ what impreſſions may we reaſonably imagine to have been made on the minds of the diſciples, when they heard their maſter deliver theſe parables with an awful dignity, and even ſeverity of manner? Eſpecially when they heard him apply the firſt of them in theſe words, *Verily I ſay unto you, that the publicans and harlots go into the kingdom of heaven before you*—&c. &c. In the like manner, the ſecond parable concluded thus, (ver. 43, 44:) *Therefore, I ſay unto you, the kingdom of heaven ſhall be taken from you, and given to a nation bringing forth the fruits thereof*, &c. &c. And in the third parable are theſe words—*But when the king heard thereof he was wroth, and ſent forth his armies, and*

* Vol. I. p. 382.

and deſtroyed thoſe murderers, and burnt up their city. I ſay, when the diſciples heard theſe things, ¿ How muſt they have been affected with them? ¿ Could they doubt one moment, whether what they had ſeen in the morning bore a relation to what they now heard? or, ¿ Whether the miracle intended to exhibit beforehand, a divine atteſtation of the certainty of the denunciations ſuggeſted in theſe parables?"

FIR.* An evergreen tree, of beautiful appearance, whoſe lofty height and denſe foliage afford a ſpacious ſhelter and ſhade.

The trunk of the tree is very ſtrait. Its wood abounds with a gum called roſin.

The wood was anciently uſed for ſpears, muſical inſtruments†, furniture for houſes, for building‡, and materials for ſhips.

FITCHES.§ A ſort of pulſe; more generally known by the name of chick pea. It is a creeping plant; with a ſmall reddiſh, and ſometimes white, flower: Pods like thoſe of peaſe, but ſhorter and ſlenderer; theſe contain round, blackiſh, peas.

But Celſius‖, and after him Biſhop Lowth¶, thinks *dill* ſpoken of Iſai. xxviii. 25, 27. The former ſays that the ancients mixed dillſeed with their bread to give it a more agreeable reliſh.

The word tranſlated *fitches*, in Ezek. iv. 9, ſhould have been rendered *rice*.

FLAG. A water plant, with broad bladed leaves and yellow flowers. They grew by the Red Sea, and the

* Pinus abies. Lin. † Nah. ii. 3. 2 Sam. vi. 5.
‡ Cantic. i. 17.
§ Cicer, Lin. gen. plant. 783. Tournef. inſt. R. H. tab. 210.
‖ Hierob. p. ii. p. 70. ¶ N. tranſl of Iſai.

the Nile. Of theſe Jochebed made an ark, to hold Moſes her infant. Exod. ii. 3, 5.

In Job viii. 11. moſt probably the long graſs, or ſedge, in the meadows of the Nile; very grateful to cattle, and proper for fattening them.* The ſame is wrongly tranſlated *meadow*, in Gen. xli. 2, 18.

[See *Reed, Ruſh.*]

FLAX.† A plant very common, and too well known to need a deſcription. It is a vegetable upon which the induſtry of mankind has been exerciſed with the greateſt ſucceſs and utility. On paſſing a field of it, one is ſtruck with aſtoniſhment when he conſiders that this apparently inſignificant plant may, by the ingenuity and labour of man, be made to aſſume an entirely new form and appearance, and to contribute to pleaſure and health by furniſhing us with agreeable and ornamental apparel.

Iſaiah in predicting the gentleneſs and ſweetneſs, the caution and tenderneſs, with which the Meſſiah ſhall manage his adminiſtration, happily illuſtrates it by a proverb; *the bruiſed reed he ſhall not break, the dimly burning flax he ſhall not quench.*‡ "*He ſhall not break even a bruiſed reed*, which ſnaps aſunder immediately when preſſed with any conſiderable weight; *nor* ſhall he *extinguiſh even the ſmoaking flax*, or the wick of a lamp, which, when it firſt begins to kindle, is put out by every little motion: With ſuch kind and condeſcending regards to the weakeſt of his people, and to the firſt openings and ſymptoms of a hopeful character, ſhall he proceed, *till he ſend forth judgement to*

* Celſ. hierob. p. i. p. 355.

† Linum. Lin. gen. plant. 349. Tourneſ. inſt. R. H. 339. tab. 176.

‡ Iſai. xlii. 3.

to victory, or, till he make his righteous cauſe glorioufly triumphant over all oppoſition. And this gentle and gracious adminiſtration ſhall charm mankind in ſo ſenſible and irreſiſtible a manner that the Gentiles ſhall confide in his illuſtrious name, and diſtant, yea barbarous nations, ſhall ſeek their refuge and ſalvation in his grace.*"

FLEA. A little wingleſs inſect: Equally contemptible and troubleſome. It has a ſmall head; large, fine eyes; and a roundiſh body. It has feelers, or horns, which are ſhort, and compoſed of four joints; between which its trunk is ſituated, which it buries in the ſkin of the animal it infeſts, and through which it ſucks the blood in large quantities. When beheld through a microſcope it appears to be curiouſly adorned with a ſuit of poliſhed ſable armour, elegantly jointed and beſet with ſharp pins reſembling the quills of a porcupine. It has ſix legs, the articulations of which are ſo exccedingly elaſtick that it is enabled, by their means, to ſpring to ſurpriſing diſtances.

David likens himſelf to this inſect; importing, that while it would coſt Saul much pains to apprehend him, from it he would obtain but very little advantage.†

FLIES. Small winged inſects. The kinds of flies are exceedingly numerous; ſome with two, and ſome with four wings. They abound in warm and moiſt countries; as in Egypt, Chaldea, Paleſtine, and in the middle regions of Africa; and during the rainy ſeaſons are very troubleſome. They formed one of the

* Doddridge's Expoſ. on Matth. xii. 20, 21.

† 1 Sam. xxiv. 14. xxvi. 20.

the plagues with which God humbled the pride, and defeated the obſtinacy of Pharoah. In Exod. viii. 21, &c. and Pſal. lxxviii. 45. the ſeptuagint renders the word *dog fly**; ſo called from its biting, for it faſtens its teeth ſo deep in the fleſh, and ſticks ſo very cloſe that it often makes cattle run mad. This inſect is deſcribed by Mr. Bruce under the name of the *zimb*.† It is in ſize very little larger than a bee, of a thicker proportion, and its wings, which are broader, are placed ſeparate like thoſe of a fly. Its head is large; the upper jaw, or lip, is ſharp, and has at the end of it a ſtrong pointed hair of about a quarter of an inch in length; the lower jaw has two of theſe hairs: And this pencil of hairs, joined together, makes a reſiſtance to the finger nearly equal to that of a ſtrong hog's briſtle. Its legs are ſerrated in the inſide, and the whole covered with brown hair, or down. It has no ſting, though it appears to be of the bee kind.

As ſoon as this winged aſſaſſin appears, and his buzzing is heard, the cattle forſake their food, and run wildly about the plain till they die, worn out with affright, fatigue, and pain.

The inhabitans of Melinda down to cape Gardefan, to Saba, and the ſouth coaſt of the Red Sea, are obliged to put themſelves in motion, and remove to the next ſand in the beginning of the rainy ſeaſon. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyſſinia northward, to

* Κυνομυια.

† This word is Arabic, and ſignifies *the fly* in general. The Chaldee paraphraſe is content with calling it ſimply *zebub*, which has the ſame general ſignification. The Ethiopic verſion calls it *tſaltſalya*, which is the true name of this particular fly in Geez, and was the ſame in Hebrew.

to the confluence of the Nile and Aſtaboras, are, once in a year, obliged to change their abode, and ſeek protection in the ſands of Beja, till the danger of the inſect is over. The elephant and rhinoceros, which, by reaſon of their enormous bulk, and the vaſt quantity of food and water they daily need, cannot ſhift to deſert and dry places, are obliged in order to reſiſt the zimb, to roll themſelves in mud and mire, which, when dry, coats them over like armour.

Of all thoſe who have written of theſe countries, the Prophet Iſaiah alone has given us an account of this fly, and deſcribed the mode of its operations.* Providence from the beginning, it would appear, had fixed its habitation to one ſpecies of ſoil, which is a black fat earth, extremely fruitful. In the plagues brought upon Pharoah, it was by means of this contemptible yet formidable inſect, that GOD ſaid he would ſeparate his people from the Egyptians. The land of Goſhen, the poſſeſſion of the Iſraelites, was a land of paſture, not tilled nor ſown, becauſe not overflown by the Nile: But the land overflowed by the Nile, was the black earth of the valley of Egypt, and it was here that GOD confined the zimb; for he ſays, it ſhall be a ſign of this ſeperation of the people, which he had then made, that not one fly ſhould be ſeen in the ſand or paſture ground, the land of Goſhen: And this kind of ſoil has ever ſince been the refuge of all cattle emigrating from the black earth to the lower part of Atbara. ¡ So powerful is the weakeſt inſtrument in the hands of the almighty! Iſaiah, indeed, ſays, that *the fly ſhall be in all the deſart places*, and conſequently the ſands; yet this was a particular diſpenſation of Providence, to anſwer a ſpecial end, the deſolation of Egypt, and

* Chap. viii. 18, 19.

and was not a repeal of the general law, but a confirmation of it—it was an exception for a particular purpoſe and a limited time.

The Philiſtines worſhipped a deity under the name of Baalzebub, (that is, *lord of the fly*) becauſe it was ſuppoſed he defended his votaries from the flies which infeſted thoſe hot countries. This name was afterwards uſed by the Jews to ſignify the prince of devils.* It ſeems that the Amorites and Canaanites were alſo votaries of this idol. The author of the book of Wiſdom, chap. xii. 8. having ſaid, that GOD ſent flies againſt them to drive them by degrees out of their country†, adds, that the Almighty made thoſe very creatures, a puniſhment, to which they had paid divine honours.

The Egyptians paid a ſuperſtitious worſhip to the beetle. And we find the figure of a fly upon ſome Phenician medals; as alſo upon the ſtatue of the goddeſs Diana, at Epheſus.‡

FOX.§ An animal well known, and remarkable for his cunning diſpoſition, and his eagerneſs after prey. Pennant deſcribes him as a dog with a ſharp noſe, lively hazel eyes, and ſharp erect ears. His body is of a tawny red, mixed with aſh colour. The fore part of his legs is black. His tail is long, ſtrait, buſhy, tipt with white. He is ſubject to much variety of colour.

There

* Matth. x. 25. xii. 24.

† Mentioned Exod. xxiii. 28. Duet. vii. 20. Joſh. xxiv. 12.

‡ Claud. Menit. *Symbol. Dian. Epheſ. Stat.* l. 7. p. 391. Gronov.

§ Canis Vulpes, of the Syſt. Nat. In Heb. *ſhual*; in Greek αλωπηξ.

There is mention made of foxes frequently in ſcripture. Ezekiel, chap. xiii. 14. compares the falſe prophets with foxes. Either it was his deſign to heighten their cunning and hypocriſy in imitating the true prophets; or he intended to ſhow that theſe falſe teachers, inſtead of ſupporting Jeruſalem, endeavoured only to deſtroy it, by undermining its walls, and ſhaking its foundations, as foxes undermine the ground to make holes of retreat for themſelves.

Our Saviour calls Herod, the tetrarch of Galilee, *fox**; ſignifying thereby his craft, and the refinements of his policy. And to give an idea of his own extreme poverty, he ſays†, *the foxes have holes, and the birds of the air have neſts, but the ſon of man hath not where to lay his head.*

It is ſaid in Judges, xv. 4, 5. that Sampſon took three hundred foxes, which he tied two and two together by the tail; and that having faſtened a fire brand in the middle of the cord which bound them ſo together, he let them looſe among the crops of ſtanding corn belonging to the Philiſtines, and they burnt them: From the fields they went into the olive yards, and burnt them likewiſe. But the *jackals* are thought by Dr. Shaw‡ to be the animals here intended. As theſe beaſts are creatures by far the moſt common and familiar, as well as the moſt numerous of any in the eaſtern countries, ſeveral of them feeding together, we may well perceive (as the Doctor remarks) the great poſſibility there was for Sampſon to take, or cauſe

* Luke, xiii. 32. † Luke, ix. 58.

‡ Travels, p. 174, &c. 2 Edit.

cauſe to be taken*, three hundred of them. The *fox*, properly ſo called (he adds) is rarely met with; neither is it gregarious. But Haſſelquiſt obſerves that jackals are found, to this day, in great numbers about Gaza. And from their gregarious nature it is much more probable that he ſhould have caught three hundred of *them*, than of the ſolitary quadruped, the fox.†

Bochart has made it probable that the jackals were the *thoes*‡ of the Greeks, the *beni awi* of the Arabians: and, that the *iyim* ſpoken of in Iſai. xiii. 22. xxxiii. 14. and Jerem. l. 39. rendered by our tranſlators *the beaſts of the iſlands*, an appellation very vague and undetermined, are the jackals. And though he takes *that* to have been their ſpecific name, ye he thinks that from their great reſemblance to a fox they might be comprehended under the Hebrew name of a fox, *ſhual*; which is indeed almoſt the ſame with *ſciagal* or *ſciugal*, the Perſian names of the jackal.§ J. C. Scaliger and Olearius, quoted by Bochart, expreſsly call the jackal *a fox*; and Mr. Sandys ſpeaks of it in the ſame manner: "The jackals (in my opinion no other than foxes) whereof an infinite number."‖ Haſſelquiſt calls it the little eaſtern fox; and Kaempfer, that it might not improperly be called the wolf fox.

* Sampſon, being ſo eminent a perſon, and the judge of Iſrael, might have employed abundance of people to catch this great number of jackals, and they might have provided them ſome time before for his purpoſe. Cruden.

† I have endeavoured to concentrate the moſt learned and ingenious illuſtrations of the critics and commentators upon this ſtory; and ſhall inſert them, in a diſtinct diſſertation, in the volume which is to ſucceed this.

‡ Θωες.

§ Boch. Hieroz. p. 1. l. 3. c. 13. ‖ Trav. b. 3.

fox.* It is therefore very conceivable that the ancients might comprehend this animal under the general name of fox.

To be *the portion of foxes*, Pſal. lxiii. 10. is for men to have their land or habitation rendered deſolate and ruinous, and themſelves left unburied. "On my aſking a gentleman of the army, ſays Mr. Merrick, not long before returning from the Eaſt Indies, in what manner the barbarous nations of that country diſpoſe of the bodies of their enemies killed in battle, he anſwered, that they leave them on the field to be devoured by the *jackals* and other animals. I could not but regard this intelligence as ſome confirmation of their opinion who ſuppoſe jackals to be the beaſts here meant by the Hebrew word which is tranſlated foxes." [See *Jackal.*]

FRANKINCENSE. Gum *tkus*; ſo called by the dealers of drugs in Egypt from *Thur*, or *Thor*, the name of a harbour in the north bay of the Red Sea, near mount Sinai; thereby diſtinguiſhing it from the gum arabic, which is brought from Suez, another port in the Red Sea, not far from Cairo. It differs alſo in being more pellucid and white. It burns with a bright and ſtrong flame, not eaſily extinguiſhed. It was uſed in the temple ſervice as an emblem of prayer.† Authors give it, or the beſt ſort of it, the epithets *white*, *pure*, *pellucid*; and ſo it may have ſome connection with a word, derived from the ſame root, ſignifying unſtained, clear, and ſo applied to moral whiteneſs or purity.‡

This

* Amœn. Exot. Faſcic. 2 rel. 9. §. 5. p. 413.

† Pſal. cxli. 2. Rev. viii. 3, 4. ‡ Pſal. li. 7. Dan. xii. 10.

This gum is ſaid to diſtil from inciſions made in the tree during the heat of ſummer. What the form of the tree is which yields it we do not certainly know. Pliny one while ſays, it is like a pear tree; another, that it is like a maſtic tree; then, that it is like the laurel; and, in fine, that it is a kind of turpentine tree. It has been ſaid to grow only in the country of the Sabeans, a people in Arabia Felix.* And Theophraſtus and Pliny affirm it is found only in Arabia. Dioſcorides, however, mentions an Indian, as well as an Arabian, frankincenſe. At the preſent day it is brought from the Eaſt Indies, but not of ſo good a quality as that from Arabia.

FROG. An amphibious animal, too well known to require any deſcription.

When GOD uſed them to plague the Egyptians, they ſwarmed in ſuch numbers, as to cover the whole land. They entered their houſes and ovens; nor could their beds, and repoſitories for victuals, be keep free from them. The magicians, indeed, went to perſuade Pharaoh, that Moſes was only ſuch a miracle monger as they were, by imitating alſo this miracle (as they had done the precedent ones) and bringing a freſh ſwarm of frogs. They might indeed have ſhewed their ſkill to a better purpoſe if they had tried to remove thoſe vermin, of which the Egyptians did not need this freſh ſupply; but it ſeems they had not power enough to do that. Wherefore Pharaoh was reduced to ſend for Moſes, and to promiſe him that he would let Iſrael go, if he would but rid him and his country of that odious plague. Moſes took him at

* Virg. Geor. ii. 117.

his word: And desiring him to name the time when he should free the land of those creatures, did precisely perform his part; so that by the next day there was not one frog left alive in all the land. But whilst his subjects were gathering them up in heaps, in order to carry them off (their stench being like to have bred an infection) Pharaoh was thinking how to elude his promise, not considering that he only made way for another plague.

FULLER'S SOAP. [See *Nitre, Soap Earth.*]

GALBANUM. A sort of gum, or spice, taken from a plant which grows on mount Amanus in Syria much like the large kind of fennel.* It was an ingredient in the composition of the incense provided in order to be burnt upon the altar of the holy.†

The word *galbanum* comes from the Hebrew *chalbanah*; which signifies fat, unctuous, gummy.

GARLICK. A plant whose flower is of the lily kind, and consists of six leaves, with a pistil in the centre, which at last becomes a roundish fruit, divided into three cells, which contain the seeds. It has a bulbous root, which is sometimes eaten.

They grew in great plenty in Egypt‡: Where they were much esteemed, and were both eaten and worshipped.§

GIEREAGLE.

* Dioscorid. Lib. iii. c. 91. † Exod. xxx. 34.
‡ Diod. Lib. i. p. 80. Celsius, Hasselquist, and others.
§ "Then, Gods were recommended by their taste.
Such *savoury* deities must need be good
Which serv'd at once for *worship* and for *food*."

GIEREAGLE.* The vulturine eagle ; a bird between the vulture and the eagle.† [See *Eagle.*]

GITH. A ſort of grain, which the Greeks called μελανθιον, and the Latins *nigella*‡, becauſe the ſeeds of this plant are for the moſt part *black.*

Iſaiah, xxviii. 25, 27. ſays that *gith* is not threſhed with the common inſtruments for that purpoſe, ſuch as cart wheels and pointed harrows, but with a flail, or rod, only.

Our tranſlators have called this plant *fitch.*

GLASS. A tranſparent, brittle, factitious body ; produced of a ſalt, and ſand, or ſtone, by the action of fire.

There ſeems to be no referrence to glaſs in the old teſtament. The art of making it was not known. De Neri, indeed, will have it as ancient as Job : For that writer§, ſpeaking of wiſdom, ſays, *gold and glaſs ſhall not be equalled to it.* This, we are to obſerve, is the reading of the ſeptuagint, vulgate, Latin, St. Jerom, Pineda, &c. for in the Engliſh verſion, inſtead of glaſs, we read *chryſtal* ; and the ſame is done in the Chaldee, Arias Montanus, and the King of Spain's edition. In other verſions, &c. it is read *ſtone* ; in others *beryl* ; in the Italian, Spaniſh, French, high and low Dutch, &c. *diamond* ; in others, *carbuncle* ; and in the targum, *mirror.*

In effect, the original word is *zechuchib*, which is derived from the root *zacac, to purify, cleanſe, ſhine, be white,*

* Called, by the naturaliſts, *percnopterus*, or *cripelargus.*

† *Gier* is the old Engliſh name for vulture.

‡ Plin. l. 20. c. 17. Dioſc. Mat. Med. l. 3. c. 93.

§ xxviii. 17.

white, tranſparent: And the ſame word, Exod. xxx. 34. is applied to frankincenſe; and rendered, in the ſeptuagint, *pellucid*. Hence the reaſon of ſo many different renderings. For the word ſignifying beautiful and tranſparent, in the general, the tranſlators were at liberty to apply it to whatever was valuable and tranſparent.

Moſt authors will have Ariſtophanes to be the firſt who mentions *glaſs**: But the word he uſes is ambiguous, and may as well be underſtood of cryſtal. Ariſtotle has two problems upon *glaſs*: But the learned doubt very much whether they be original. The firſt author, therefore, who made unqueſtionable mention of this matter, is Alexander Aphrodiſæus.† After him the word [υαλος] occurs commonly enough. Lucian, mentions large drinking glaſſes. And Plutarch, in his *ſympoſiacon*, ſays that the fire of the tamariſk wood is fitteſt for making glaſs.—Among the Latin writers, Lucian is the firſt who takes notice of glaſs. Pliny relates the manner in which this ſubſtance was diſcovered. It was found, according to him, by accident, in Syria, at the mouth of the river Belus, by certain merchants driven thither by the fortune of the ſea. Being obliged to live there, and dreſs their victuals by making a fire on the ground; and there being much of the plant *kali* upon the ſpot, this herb being burnt to aſhes, and the ſands or ſtones of the place accidentally mixed with it, a vitrification was undeſignedly made: From whence the hint was taken and eaſily improved. Indeed, how old ſoever glaſs may be, the art of making and working it appears of no great antiquity.

* See his Comedy of the Clouds, Sc. i. Act. 2.

† Chamber's Cyclopedia.

antiquity. The firſt place mentioned for making it is Sidon in Syria; which, according to Pliny* was famous for glaſs and glaſs houſes. The ſands on the ſhore of the little river Belus were moſt eſteemed for this purpoſe. Joſephus ſpeaks of this appropriation of them at large, in the ſecond book of the wars of the Jews.† The firſt time we hear of glaſs made among the Romans was in the time of Tiberius; when Pliny relates that an artiſt had his houſe demoliſhed for making glaſs flexible: And Petronius Arbiter, and ſome others, aſſure us that the Emperor ordered the artiſt himſelf to be beheaded for the invention.

So that the factitious, tranſparent ſubſtance now known to us by the name of *glaſs*, may probably enough be referred to in the New Teſtament by the Greek word υαλος: Though, as we noted before, it is not mentioned in the Old Teſtament.

Our tranſlators have rendered the Hebrew word, in Exod. xxxviii. 8. and Job, xxxvii. 18. for *ſpeculum, looking glaſs*. The fact is, mirrors were anciently made of highly poliſhed *braſs*, *ſilver*, or *braſs* and *ſilver* mixed, &c. The making them of *glaſs* coated with quick ſilver, is an invention quite modern.

The laver of the tabernacle was made of mirrors, which the devout women offered. Exod. xxxviii. 8.

In reprobating, in the daughters of Sion, their ſuperfluities of ornamental dreſs, Iſaiah ſays, they ſhall be ſtripped of their jewels, embroideries; and our verſion ſays of their *glaſſes* as well as fine linen, ch. iii. 23. But Biſhop Lowth, and the author of the new tranſlation

* Lib. 36. c. 26.

† Chap. 17. p. 790, 1. And Tacitus takes notice of it in l. 5. "Belus amnis Judaico mari illabitur: Circa cujus os conlectæ arenæ, admixto nitro, in vitrum excoquuntur."

lation of Iſaiah, rightly render it *tranſparent garments*: A kind of ſilken dreſs, tranſparent, like gauze; worn only by the moſt delicate women, and ſuch as preferred elegance to decency of habit.* This ſort of garments was afterwards in uſe among the Greeks. Prodicus, in his celebrated fable†, exhibits the perſonage of ſloth in this dreſs ‡:

——her robe betrayed,
Through the clear texture, every tender limb,
Heightening the charms it only ſeem'd to ſhade;
And as it flow'd adown ſo looſe and thin,
Her ſtature ſhew'd more tall, more ſnowy white her ſkin.

This, like other Grecian faſhions, was received at Rome§, when luxury began to prevail under the Emperors; it was ſometimes worn even by the men, but looked upon as a mark of extreme effeminacy.‖

GLEDE.¶ Bochart ſuppoſes the *oxeye*, a bird of ſharp and extenſive ſight, to be here ſpoken of. The etymology of the Hebrew words *daa* and *raa* favours this conjecture: The one comes from a verb which ſignifies *to ſee*, the other from one *to fly*.

GOAT. An animal, found in every part of the world; eaſily domeſticated; and too well known to need a deſcription.

It was one of the clean beaſts which the Iſraelites might both eat and offer in their ſacrifice.—On the faſt

* "——elegantius, quam neceſſe eſſet probis."

† Xenoph. memorab. Socrat. l. 2.

‡ Εσθητα δε, εξ ης αν μαλιστα ωρα διαλαμποι, &c.

§ The robes were called Multitia, and Coa, by the Romans, from their being invented, or rather introduced into Greece, by one Pamphila of the iſland of Cos.

‖ Juvenal Sat. 2. v. 65. ¶ Deut. xiv. 13.

faſt of atonement, two expiatory goats were brought, one was ſacrificed and the other baniſhed into the wilderneſs. The latter was called aſaſel; from עז *a goat*, and אזל *to wander about*: meaning *the goat that goeth, or is ſent away, and wandereth about.**

Princes, and great men, are likened to hegoats†; as leaders of the flock.

The reprobate wicked are, in the New Teſtament, called goats; probably from the goat's being remarkable for treachery and laſcivouſneſs: And in contrary diſtinction to the ſheep, the emblem of innocence, purity, and meekneſs.‡

They cut off the hair in Paleſtine, as they do ſtill in the Eaſt, to make ſtuffs of it, which ſerve for tents. GOD commanded Moſes to make part of the veils belonging to the tabernacle of goat's hair.§

The treſſes of Shulamith are compared to goat's hair.‖ Bochart¶ refers the compariſon to the hair of Eaſtern goats, which is of the moſt delicate ſilky ſoftneſs; and is expreſsly obſerved by the ancient naturaliſt Damir to bear a great reſemblance to the fine curls of a woman's hair. Le Clerc obſerves farther that the hair of the goats in Paleſtine is generally of a dark black colour, or very dark brown, ſuch as that of a lovely brunette may be ſuppoſed to be.

Dr. Shaw** thinks the tragelaphus, or goat deer, called *wild goat*, to be the animal ſpoken of in Deut. xv. 5.

The kind of *wild goat* mentioned Job xxxix. 1. ſays Mr. Scott, is the *ibex*, or *eveck*. Its habitation, is on

* Levit. xvi. † Iſai. xiv. 9. Jer. l. 8. Zech. x. 3.
‡ Matth. xxv. 33. § Exod. xv. 4. xxxv. 6, &c. xxxvii. 14.
‖ Sol. Song, iv. 1. vi. 5. ¶ Hieroz. t. i. l. 3. c. 15. ** Suppl. p. 76.

on the top of the higheſt rocks*, where its perpetual leaping from precipice to precipice, together with the kids, expoſes them to ſo many perils, that without a ſingular care of providence the breed muſt periſh. It is remarkable for its ſwiftneſs and agility; for the largeneſs of its horns, which bend backward and extend to the buttocks; and for its affection to its parents and young. [See *Ibex.*]

GOLD. The moſt weighty, perfect, and valuable of metals.

Arabia had formerly its golden mines.† And the gold of Ophir, ſo often ſpoken of, muſt be that which was procured in Arabia, on the coaſt of the Red Sea. We are aſſured by Sanchoniathon, and by Herodotus‡, that the Phenicians carried on a conſiderable traffick with this gold, even before the days of Job, who ſpeaks of it, chap. xxii. 24.

GOPHER WOOD.§ There are various opinions about this. Some will have it to be the cedar‖: Others the pine¶: Some the box**: And others, particularly Mahometans, the Indian plane tree.†† The more probable opinion is that it is the *cypreſs*‡‡; which, beſides its reſemblance in name§§, is allowed to

* 1 Sam. xxiv. 2. Pſal. civ. 18. Bochart hieroz. p. 1. 917—920.

† Pſal. lxxii. 15. "*The gold of Sheba:*" In the Septuagint and Arabic verſions, *the gold of Arabia.* Sheba was the ancient name of Arabia Felix.

‡ Quoted by Euſebius. § Gen. vi. 14.

‖ Targum of Onkelos, and moſt of the old Rabbins.

¶ Munſter. ** Scholiaſt. Gr.

†† Eutych. p. 34. Herbelot. p. 675.

‡‡ Bochart, phaleg. l. 1. c. 4. Fuller miſcel. l. 4. c. 5.

§§ Κυπαρισσος. Taking away the Greek termination, *cypar* and *gopher* differ very little in ſound.

to be a very proper ſort of timber for the building of ſhips*, and not ſubject to rot.†

It is certain Noah built his ark of it. And the cypreſs was ſo plentiful about Babylon that Alexander built a whole navy of it.

It may well enough be underſtood of all ſorts of wood which yield *pitch*.‡ For the Hebrew word *gaphar* ſignifies *to pitch*, or *daub with pitch*. *Gophrith*, which ſignifies *bitumen*, is not much unlike it.

[See *Cypreſs*.]

GOURD.§ A plant, or vine, which produces leaves and branches like the cucumer, which creep along the earth; and bear a nauſeous fruit.

It is difficult to determine what the *kikayon*, or *gourd*, which covered Jonah's head was.‖ Jerome ſays it was a ſmall ſhrub which, in the ſandy places of Canaan, grows up in a few days to a conſiderable height; and, with its large leaves, forms an agreeable ſhade. But Bochart and Celſius maintain that it was more probably the *kiki* of the Egyptians; and according to Dioſcorides, a ſhrub, which the Latins called *ricinus*¶: Which is of rapid growth; riſes, with a ſtrong herbacious ſtalk, to the height of ten or twelve feet; and is furniſhed with very large leaves, not very unlike

* Plutarch *Sympoſ.* l. 1. queſ. 2. Veget. l. 4. c. 34. Plato. *de leg.* l. 4.

† Plin. l. 16. c. 40. Theophraſt. *hiſt. plant.* l. 5. c. 5.

‡ So the Vulgate renders it.

§ Curcurbita, Lin. gen. plant. 968. Tournef. R. H. 107.

‖ Jonah, iv. 6.

¶ Lin. gen. plant. 962. Tournef. inſt. R. H. 532. tab. 307. The plant is now more commonly known by the name of *Palma Chriſti*.

unlike thoſe of the plane tree. Rabbi Kimchi ſays the people of the Eaſt plant them before their ſhops for the ſake of the ſhade, and to refreſh themſelves under them.

We read, of the *wild gourd* in the ſecond book of Kings* ; that Eliſha being at Gilgal during a great famine, bade one of his ſervants prepare ſomething for the entertainment of the prophets, who were in that place. The ſervant going into the field found (as our tranſlators render it) ſome *wild gourds ;* gathered a lap full of them ; and having brought them with him, cut them in pieces, and put them into a pot ; not knowing what they were. When they were brought to table, the prophets having taſted them, thought they were mortal poiſon. Immediately the man of GOD called for flour, threw it into the pot, and deſired them to eat without any apprehenſions. They did ſo, and perceived nothing of the bitterneſs, whereof they were before ſo ſenſible. This plant, or fruit, is called in Hebrew *pekaah.* There have been various opinions about it. Celſius† ſuppoſes it the *wild, or ſpurting cucumer.* I am more inclined to believe it to have been the *colocynth*‡, or bitter apple. The leaves of the plant are large ; placed alternate ; almoſt round ; and ſtand upon foot ſtalks four inches long. The flowers are white ; and are ſucceeded by a fruit of the gourd kind, of the ſize of a large apple ; and which when ripe is yellow and of a very pleaſant and inviting appearance : But is to

* Chap. iv. v. 39.

† Hierob. p. 1. p. 393. And Taylor's Heb. Conc. no. 1512.

‡ *Cucumis prophetarum.* Lin. Syſ. Nat. 1436.

to the taſte intolerably bitter; and proves a violently draſtic purgative.

It ſeems that the fruit, whatever it might have been, was very early thought proper for an ornament in architecture. It furniſhed a model for ſome of the carved work, of cedar, in Solomon's temple. 1 Kings, vi. 18. vii. 24.

GRANITE. A marble of a cloſe texture, ſeldom ſlaty: Admitting a fine poliſh. For which reaſons the Egyptians in former times, and the Italians now, work it into large pieces of ornamental architecture. And for this purpoſe it is extremely fit as it does not decay in the air.

GRAPE. The fruit of the vine.—There were fine vineyards and excellent grapes in Paleſtine. The bunch of grapes, which was cut in the valley of Eſchol, and was brought upon a ſtaff between two men to the camp of Iſrael at Kadeſhbarnea, may give us ſome idea of the largeneſs of this fruit in that country. Travellers relate that there were lately ſome to be ſeen there of a prodigious ſize. Doubdan aſſures us that in the valley of Eſchol were cluſters of grapes to be found of ten or twelve pounds.* A great many authors mention vines and grapes of an extraordinary bigneſs in thoſe eaſtern and ſouthern countries. I need only refer to Strabo†, who ſays the vines in Margiana, and other places, were ſo large that two men could ſcarcely compaſs them with their arms; and that they produced a bunch of grapes of two cubits. Which is juſtified by the accounts of Olearius,

* Voyage de la terre ſainte. c. 21.

† Geogr. l. 2. p. 73. and l. 11. p. 516.

rius*, Forſter†, J. Conr. Dieterius‡, Leo Africanius, N. Radzivil, Huetius§, Sir J. Chardin‖, and many other ancient and modern writers and travellers.

Moſes, in the law, commanded¶ that when the Iſraelites gathered their grapes they ſhould not be careful to pick up thoſe which fell, nor be ſo exact as to leave none upon the vines. What fell, and what were left behind, he ordered ſhould be for the poor. For the ſame beneficient purpoſe the ſecond vintage was reſerved.** This, in thoſe warm countries, was conſiderable; though never ſo good nor ſo plentiful as the former.††

It is frequent in ſcripture to deſcribe a total deſtruction by the ſimilitude of a vine ſtripped in ſuch a manner that there was not a bunch of grapes left for thoſe who came to glean.‡‡

The blood of the grape ſignifies *wine*. *He ſhall waſh his clothes in the blood of grapes.* Gen. xlix. ii. means his habitation ſhall be in a country where there are vineyards.

The fathers have eaten ſour grapes, and the children's teeth are ſet on edge§§, is a proverbial way of ſpeaking in the ſacred text; meaning, that the fathers have ſinned, and the children borne the puniſhment of their crimes. It was a kind of reproach made by the Jews to GOD, who puniſhed thoſe ſins in them, whereof they pretended they were not guilty. But the

* Itin, in Perſ. l. 3. † Diction. hæbr. p. 862.
‡ Antiq. Biblicæ, p. 249. § Quæſt. Alnetanæ, l. 2. c. 12. n. 24.
‖ Voyages, tom. 3. p. 12. 12mo.
¶ Levit. xix. 10. Deut. xxiv. 21, 22.
** Levit. and Deut. as before; and Eccluſ. 4. 16.
†† M. Flaccus Illyr. clav. S. S. voce racemus.
‡‡ Iſai. xvii. 6. xxiv. 13. Jer. vi. 9. xlix. 9. Obad. 5.
§§ Jer. xxxi. 29. Ezek. xviii. 2.

the Lord ſaid he would cauſe this proverb to ceaſe in Iſrael, and that for the future every one ſhould ſuffer the puniſhment of his own faults.

The *wild grapes* are fruit of the *wild*, or baſtard vine*: Sour and unpalatable; and good for nothing but to make verjuice.

In Iſaiah†, GOD complains of his people, who he had planted as a choice vine, and excellent plant: Precious as the grape vines of Sorek.‡ But complains that their degeneracy had defeated his purpoſe and diſappointed his hopes. *When he expected that it ſhould bring forth delicious fruit, it brought forth wild grapes;* or, as Biſhop Lowth renders it, *poiſonous berries:* Not merely uſeleſs, unprofitable grapes, but cluſters offenſive to the ſmell, noxious, poiſonous. By the force and intent of the allegory (the aforementioned author obſerves) to good grapes ought to be oppoſed fruit of a dangerous and pernicious quality; as in the application of it, to judgment is oppoſed tyranny, and to righteouſneſs oppreſſion.

* Called in latin *labruſca*. Plin. l. 23. c. 1. Virg. ecl. 5. v. 5.

† Ch. v. 2—4.

‡ Sorek was a valley lying between Aſcalon and Gaza, and running far up eaſtward in the tribe of Judah. Both Aſcalon and Gaza were anciently famous for wine. The former is mentioned as ſuch by Alexander Trallianus; the latter by ſeveral authors (quoted by Reland, palæſt. p. 589, and 986.) And it ſeems, that the upper part of the valley of Sorek, and that of Eſchol (where the ſpies gathered the large bunch of grapes which they were obliged to bear between two upon a ſtaff) being both near to Hebron, were in the ſame neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Numb. xiii. 22, 23. Jud. xvi. 3, 4. and ſee P. Nau, Voyage de la terre ſainte, l. 4. c. 18. De Liſle's poſthumous map of the Holy land. Paris 1763. Bochart Hieroz. 2. col. 725. Thevenot, 1. p. 406. and Biſhop Lowth's Notes on Iſai. v. 2. &c.

Jeremiah uſes the ſame image, and applies it to the ſame purpoſe, in an elegant paraphraſe of this part of Iſaiah's parable, in his flowing and plaintive manner: *But I planted thee a ſorek, a cion perfectly genuine; How then art thou changed, and become to me the degenerate ſhoots of the ſtrange vine!*

The *vine*, is a common name, or genus, including ſeveral ſpecies under it; and Moſes, to diſtinguiſh the true vine, or that from which wine is made, from the reſt, calls it (Numb. vi. 4.) the *wine vine*. Some other ſorts were of a poiſonous quality; as appears from the ſtory related among the miraculous acts of Eliſha. 2 Kings iv. 39—41.

From ſome ſort of poiſonous fruits, of the grape kind, Moſes has taken thoſe ſtrong and highly poetical images with which he has ſet forth the future corruption and extreme degeneracy of the Iſraelites, in an allegory which has a near relation, both in its ſubject and imagery, to this of Iſaiah.

Their vine is from the vine of Sodom,
And from the fields of Gomorrah:
Their grapes are grapes of gall;
Their cluſters are bitter:
Their wine is the poiſon of dragons,
*And the cruel venom of aſpics.**

Haſſelquiſt† is inclined to believe that the prophet here (Iſai. v. 2, 4.) means the hoary night ſhade‡; becauſe it is common in Egypt, Paleſtine, and the Eaſt. And the Arabian name agrees well with it. The Arabs call it *aneb el dib*, that is, *wolf's grapes*. The prophet

* Deut. xxxii. 32, 33.

† Trav. p. 289. See alſo Michaelis, queſt. aux. Voyageurs Danois, no. 64.

‡ *Solanum incanum*.

prophet could not have found a plant more oppoſite to the vine than this; for it grows much in the vineyards, and is very pernicious to them; wherefore they root it out: It likewiſe reſembles a vine by its ſhrubby ſtalk.

GRASS. The well known vegetable upon which flocks, herds, &c. feed; and which decks our fields, and refreſhes our ſight with its grateful verdure.

Its feeble frame and tranſitory duration is mentioned in ſcripture as emblematic of the frail condition and fleeting exiſtence of man. The inſpired poets draw this picture with ſuch inimitable beauty as the labored elegies on mortality of ancient and modern times have never ſurpaſſed.* And as in their decay the herbs of the field ſtrikingly illuſtrate the ſhortneſs of human life; ſo in the order of their growth, from ſeeds dead and buried, they give a natural teſtimony to the doctrine of a reſurrection: And the prophet Iſaiah†, and the Apoſtle Peter‡, both ſpeak of bodies riſing from the dead, as of ſo many ſeeds ſpringing from the ground to renovated exiſtence and beauty.

GRASSHOPPER. A ſpecies of the locuſt.

Its Hebrew name, *chabad*§, is taken from an Arabic root, importing their veiling, or clouding, the light of the ſun.‖ [See *Locuſt.*]

HARE.¶ An animal reſembling the rabbit, but larger, and ſomewhat longer in proportion to its thickneſs,

* Pſal. xc. 6. Iſai. xl. 6. † ch. xxvi. 19.

‡ Epiſt. 1. ch. xxiv. c. 25.

§ Levit. xi. 22. Numb. xiii. 33. 2 Chron. vii. 13. Eccleſ. xii. 5. Iſai xl. 22.

‖ Taylor's Conc. R. 109. ſect. 2. and R. 543.

¶ The *Lepus* of Pliny; the *Lepus timidus* of the Syſt. Nat.

thickneſs. Being a weak and defenceleſs creature, it is endued, in a remarkable degree, with that preſerving paſſion, fear. This makes it perpetually attentive to every alarm, and keeps it continually lean. Liſtening to every noiſe, it flies at the leaſt ſuſpicion. A falling leaf is ſufficient to increaſe its timidity. To enable it to receive the moſt diſtant notices of danger nature has provided it with very long ears, which, like the tubes applied to the ears of deaf people, convey to it thoſe ſounds which are remote; and the animal's motions are directed accordingly. It has large prominent eyes, placed backwards in its head, and ſo adapted as to receive the rays of light on every ſide; ſo that while it runs it can almoſt ſee behind. The eyes of this animal are never wholly cloſed; it is ſo continually on the watch, that it even ſleeps with them open. The muſcles of the body are ſtrong, and without fat; it has therefore no ſuperfluous burthen of fleſh to carry. To aſſiſt it to eſcape its purſuers, the hind legs are formed remarkably long, which ſtill adds to the rapidity of its motion: And ſo ſenſible is this animal of this peculiar advantage, that, when it is ſtarted, it always makes towards the riſing ground.

It poſſeſſes the ſame prolific qualities as the rabbit.

Moſes is not the only writer who mentions the hare's chewing the cud.* Ariſtotle notices the ſame circumſtance, and affirms that the ſtructure of its ſtomach is ſimilar to that of ruminating animals.

It was pronounced unclean by the law of Moſes; probably from its habits of laſcivouſneſs.

HART.

* Levit. xi. 6. Deut. xiv. 7.

HART. The male of the roe: A young ſtag.

HAWK. A well known bird of prey. There are nine or ten principal kinds of hawks: As goſhawks, falcons, &c. They are quick ſighted, ſwift winged, ravenous, and very courageous.

There is the greateſt conſent in the tranſlation of the Hebrew word *netz**; which all agree ſignifies a hawk, from its ſtrength and ſwiftneſs in flight.

Moſt of the ſpecies of hawks, we are told, are birds of paſſage. The hawk therefore is produced, in Job xxix. 26, as a ſpecimen of that aſtoniſhing inſtinct which teacheth birds of paſſage to know their times and ſeaſons, when to migrate out of one country into another for the benefit of food, or a warmer climate, or both.

¿ Doth the hawk fly by thy wiſdom, and ſtretch her wings towards the ſouth?

"¿ Does thy contrivance on the falcon's wing
Beſtow its ſwiftneſs, and unwearied ſpring:
Or guide his voyage, when he ſhoots away
With outſpread pinions to the ſouthern ray† ?"

HAY. Graſs cut, or mowed, and dried.

HAZEL.‡ A ſmall nut tree, with light brown bark. But Hiller§ and Celſius‖ that it is the almond tree ſpoken of Geneſis xxx. 37. By *lawz* or *luz* the Arabians always mean the almond.

HEATH. A well known ſhrub that grows in barren moors and uncultivated places. *It knows not when good cometh*¶: Seems inſenſible of the revivifying influence

* נץ from נצה *to fly*. Taylor's conc. *root* 1183, 1185.

† Scott's verſion. ‡ Heb. לוז *luds*. § *Hierophyt*. p. 1. p. 215.

‖ *Hierobat*. p. 1. p. 253. ¶ Jerem. xvii. 6.

fluence of ſpring, by its not flouriſhing till towards the end of ſummer. And ſo is uſed as deſcriptive of thoſe who do not profit in true godlineſs amidſt the merciful providences of heaven.—It likewiſe repreſents men in a deſtitute and concealed (or diſregarded) ſituation.*

HEMLOCK.† A poiſonous plant. There have been many inſtances of its deleterious effects.‡

Our tranſlators have rendered it *gall* in ſeveral places§; and in one inſtance venom‖: And in Amos vi. 12. they have rendered the Hebrew word which ſignifies *wormwood*, *hemlock*.

HEN. Her gathering her chickens under the warm ſhelter of her wing, is uſed as a metaphor expreſſive of the parental tenderneſs, care, and protection of heaven. Matth. xxiii. 37.

HERON. A tall bird, with a creſt of long black feathers hanging from the hinder part of the head. It is ſomewhat like the crane and ſtork, but may be diſtinguiſhed from them by its ſmaller ſize; by the bill, which is much longer in proportion; and by the middle claw of each foot, which are toothed like a ſaw, to enable it to ſeize, and more ſecurely hold, its ſlippery prey.

It flies very high: Lives along lakes, and in fenny places; and feeds upon fiſh.

There

* Jerem. xlvii. 6. † *Cicuta*. Lin. ſp. plant. 255.

‡ See a treatiſe of Dr. Ant. Storck de ſicuta. 8vo. Vind. et Lond. 1761.

§ Deut. xxix. 18. xxxii. 32. Pſal. lxix. 21. Jer. viii. 14. ix. 15. xxiii. 15. Lam. iii. 5, 19.

‖ Deut. xxii. 33.

There are at leaſt ten different interpretations of the Hebrew word *anapha** ; among which our's is one. But its being derived from a word which ſignifies *anger*, has led Bochart to ſuppoſe it the *mountain falcon* ; which is a very fierce bird, and very prone to anger.

HIND. A ſhe to a ſtag.

It is a lovely creature ; of an elegant ſhape ; and its hair is of a great price. It is noted for its ſwiftneſs, and the ſureneſs of its ſtep. This creature is timorous, perpetually fleeing from wild beaſts and men, and jumping among the rocks.†

David and Habakkuk both allude to this character of the *hind*. *The Lord maketh my feet like hind's feet, and cauſeth me to ſtand on the high places.*‡ The circumſtance of their *ſtanding on the high places*, or mountains, is applied to the hind, or ſtag, by Xenophon.§ The expreſſion, *my* high places, in both the ſacred writers, may be explained to ſignify (ſtill alluding to him) the perſon's uſual places of retreat, reſort, or reſidence.

Solomon has a very appoſite compariſon, Prov. v. 19. of connubial attachment to the mutual fondneſs of the ſtag and hind. *Let the wife of thy boſom be as the beloved hind and favourite roe.* It is well known that the males of the deer kind are remarkable fond of their females at the time when the natural propenſion operates‖ ; and

* אנף Levit. xi. 19. Deut. xiv. 18.

† 2 Sam. xxii. 34. Cantic. ii. 8, 9. viii. 14.

‡ Pſal. xviii. 34. Hab. iii. 19.

§ Επισκοπειν δε εχοντα τας κυνας, τας μεν ΕΝ ΤΟΙΣ ΟΡΕΣΙΝ ΕΣΤΩΣΑΣ ΕΛΑΦΟΥΣ. Venari oportet cum canibus cervas quæ in montibus ſtant. Lib. de Venat.

‖ The οιστρος.

and, though at other ſeaſons weak and timid animals, they will then, at the hazard of their lives, encounter any danger, rather than forſake their beloved partners.

Our tranſlators made Jacob, propheſying of the tribe of Naphthali, ſay, *Naphthali is a hind let looſe, he giveth goodly words.** And interpreters pretend that this prediction relates to Barak, who was of that tribe, who had not the courage to oppoſe the army of Siſera, without the aſſiſtance of Deborah, though ſhe aſſured him that GOD had commanded him to do it, and promiſed him happy ſucceſs; but yet gave goodly words in the ſong which he ſung after obtaining the victory.† But ¿ How could it follow from what Barak could have done, that this prophecy, which regarded the whole tribe of Naphthali, could be accompliſhed in his perſon, eſpecially ſince it was not he that compoſed this ſong, but the propheteſs Deborah, who was of the tribe of Ephraim? Nor do we find it any where recorded that Naphthali, or his poſterity, have been more eloquent than the other tribes, nor that there was ever any ſchool, or famous city, or any prophet of that tribe: Not to mention that the Galileans, whoſe country made a part of that of the Naphthalites, and who might have been of the ſame tribe, were ſo clowniſh and unpoliſhed in their language that thoſe of Jeruſalem could not bear their *gibberiſh*.‡ The *Chaldee pharaphraſe*, and that of *Jeruſalem*, and the *Rabbies*, have mentioned other fables to juſtify this verſion, which ſuppoſe that thoſe of the tribe of Naphthali were quick in bringing of good news.

* Gen. xlix. 21. † Judges, v. 1, 2, 3, &c.
‡ Pirke. Aboth. c. 39.

news. But, ſince neither Moſes, nor any of the prophets have ſpoken of this, it falls of itſelf. Bochart has given, however, an intelligible and conſiſtent tranſlation of the original. *Naphthali*, or *the Naphthalites, ſhall be like a ſpreading tree, which produceth pleaſant branches.* Jacob compares this tribe to a *tree*, as he does that of Joſeph, in the verſe following; (and, as good men are often compared to fine trees, Pſal. i. 3. xcii. 12.) either becauſe of its fruitfulneſs (Naphthali having brought but four children into Egypt, Gen. xli. 24, who produced more than *fifty thouſand* in leſs than two hundred and fifteen years, Numb. i. 41, 42.) or upon the account of the fruitfulneſs of the country which fell to their lot, which Moſes* and Joſephus† repreſent as the richeſt of all Judea. And it is thus that the *ſeptuagint*‡, the *Chaldee paraphraſe*, and the *Arabic verſion* which Bochart conſulted in Sweden, tranſlate the words, without following the pointing of the *Maſarets*, which has often corrupted the meaning of the text, and has given occaſion to modern interpreters to render this oracle to have no relation to the firſt, and ſuppoſes that hinds were let looſe after they were taken, contrary to the cuſtom of hunters. And the queſtion will ſtill recur, What has a hind to do with *goodly words*?

HIPPOPOTAMUS. An amphibious animal as large and as formidable as the rhinoceros. The male has been found ſeventeen feet in length, fifteen in circumference, and ſeven in height: The legs are three feet long, and the head nearly four. Its jaws extend about

* Deut. xxxiii. 23. † *De bello Jud.* l. 3. c. 2.

‡ *A luxuriant ſhoot, producing in its fruit what is beautiful.*

about two feet, with four cutting teeth in each, which are twelve inches in length. The ſkin is ſo thick as to reſiſt the edge of a ſword or ſabre. Contrary to all other amphibious animals its feet are not webbed. In figure it is between the ox and the hog. It is found near lakes and rivers, from the Niger to the Cape of Good Hope, in Africa.

Bochart, Vitringa, Merrick, Lowth, Jubb, and Durell, ſuppoſe this animal to be intended by the word tranſlated *ſpearmen*, Pſal. lxviii. 30. where the Egyptians are referred to and intended.

HOG. An animal well known. In impurity and groſſneſs of manners, this creature ſtands almoſt unrivalled among the order of quadrupeds: And the meanneſs of his appearance correſponds to the groſſneſs of his manners: He has a moſt indiſcriminate, voracious, and inſatiable appetite. His form is inelegant; his eyes, diminutive and deep ſunk in his head; and his carriage mean and ſluggiſh. His unwieldy ſhape renders him no leſs incapable of ſwiftneſs and ſprightlineſs, than he is of gracefulneſs of motion. His appearance is alſo drowſy and ſtupid. He delights to baſk in the ſun, and to wallow in the mire. His grunting voice is well known. An approaching ſtorm ſeems to affect him in a ſingular manner: On ſuch an occaſion he runs about in a frantic ſtate, and utters loud ſhrieks of horror.

The fleſh of this animal was expreſsly forbidden the Jews by the Levitical law.* And they afterwards held it in ſuch deteſtation that they would not ſo much as pronounce its name. When old Eleazer was

* See the reaſon in my diſſertations illuſtrating ſeveral paſſages of ſcripture. Diſſ. iv.

was taken by Antiochus Epiphanes, he was vehemently urged to taſte ſwine's fleſh, or at leaſt to pretend to taſte it. His mouth was opened by force to compel him to eat of it; but he choſe rather to ſuffer death, than to break the law of GOD, and give offence to his nation.*

It is obſerved that when Adrian rebuilt Jeruſalem, he ſet up the image of a hog, in bas relief, upon the gates of the city, to drive the Jews away from it, and to expreſs the greater contempt for that miſerable people.

It was avarice, a contempt of the law of Moſes, and a deſign to ſupply the neighbouring idolaters with victims, that cauſed whole herds of ſwine to be fed in Galilee. Whence the occaſion is plain of Chriſt's permitting the diſorder that cauſed them to fling themſelves headlong into the lake of Genezareth.

HONEY. A ſweet vegetable juice, collected by the bees from various flowers, and depoſited in the cells of the comb.

Moſt probably, that the jews might keep at diſtance from the cuſtoms of the heathen, who were uſed to offer honey in their ſacrifices†, GOD forbids that any ſhould be offered to *him*. See Levit. ii. 11. But at the ſame time commanded that they ſhould preſent him the firſt fruits of it. Theſe firſt fruits and offerings were deſigned for the ſupport and ſuſtenance of the prieſts, and were not offered upon the altar. Yet, as by the Hebrew word for honey the Rabbins and authors of Hebrew dictionaries underſtand not only that

* 2 Maccab. vi. 18.

† Herodot. l. 2. Vide Bochart de An. Sac. p. 1. l. 4. c. 11, and Ezek. xvi. 18, 19.

that produced by bees, but a ſweet ſyrrup procured from dates when in maturity*, it is moſt probable this latter ſort is intended in the offering of which we are ſpeaking. This is the more likely, as the law requires as an offering to GOD only the *firſt fruits and tenths of the fruits of the earth, and of living creatures.*† And the Jewiſh Doctors obſerve that *deveſh*, rendered *honey* in 2 Chron. xxxi. 5. ſignifies properly *dates*. And the Arabians at this day call the dates *dubous*, and the honey obtained from them *dibs*, or *dibis*.

It is certain that honey was formerly very common in Paleſtine: So that it was called *a land flowing with milk and honey.*‡

In hot weather the honey burſt the comb and ran down the hollow trees or rocks, where, in the land of Judea, the bees depoſited great ſtore of it.§ Which, flowing ſpontaneouſly, muſt be the beſt and moſt delicious, as it muſt be quite pure and free from all dregs and wax. This the Iſraelites called *wood honey*‖, or honey ſelf cured, in contradiction to thatw hich was ſqueezed out of the comb by the hand, which, for that reaſon, could not be ſo pure and unmixed. Jonathan therefore, 1 Sam. xiv. 27. did not put his ſtick into a *honey comb*, but into that part of the honey which was running down the tree or rock; or into the *wood honey*, as diſtinguiſhed from that which was above in the comb. *Dipt it in the running part of the honey.*

* Joſephus mentions this *palm honey*; *de bell Jud.* l. 5. c. 3. ſee alſo Hiller. Hieroph. p. 1. p. 125. Celſ. Hierob. p. 2. p. 476.

† Exod. xxxiv. 16. Num. xxviii. 26. Deut. xviii. 4. xxvi. 2.

‡ Exod. iii. 8. xiii. 5. *and paſſim.* Deut. xxxii. 13. Pſal. lxxx. 17, &c.

§ 1 Sam. xiv. 25, 26.

‖ יערת

honey. Nor ſhould the word be tranſlated *honey comb*, Cantic. v. 1. but *pure wood honey*; and then *deveſh* which is there joined with, is to be underſtood of common honey, or rather perhaps of palm honey.

Milk and honey were the chief dainties and ſubſiſtance of the earlier ages*; and continue to be ſo of the Bedoween Aabs now.

Harmer, in his remarks on Iſai. vii. 15†, has ſhewn that butter, milk, and honey, are eſteemed as delicacies in the Eaſt; and as ſuch denote a ſtate of plenty. See alſo Joſh. v. 6. The circumſtance therefore of the child's feeding upon them naturally expreſſes the plenty of the country as a mark of peace reſtored to it.

The wild honey, mentioned to have been a part of the food of John the baptiſt, may inſinuate to us the great plenty there was of it in the deſarts of Judea.—And at the preſent day Hebron alone ſends every year into Egypt 300 camel's loads, that is near 2000 quintals, of the *robb*, which they call *dibſe*, the ſame word that is rendered *honey* in the ſcriptures.‡

The poets feigned that in the *golden age* the honey dropped from the leaves of the trees.§ It is no uncommon thing to find a ſweet, glutinous, liquor on oak and maple leaves, which might have ſuggeſted the idea that in the *happier era* the trees abounded with honey. Virgil calls it *heavenly* and *aërial*‖ becauſe it was the opinion of the ancient philoſophers that it was derived from the dew of heaven. Ariſto-

* Callim. Hymn. in Jov. 48. Hom. Odyſſ. xx. 68. et Euſtathius in Loc. Hom.

† Obſ. v. 1. p. 299. ‡ Shaw, p. 367. Note.

§ Virg. Geor. i. 131. Ovid. and Virg. Ecl. iv.

‖ Geor. iv. 1.

tle calls it the *dew of the air*: and Pliny *the ſweat of heaven*. The Iſraelites adopted nearly the ſame opinion reſpecting their manna.

HORNET. A winged inſect of the bee kind, furniſhed with a ſting, a wound from which is attended with great pain and inflammation. Our tranſlation of the ſcripture mentions great ſwarms of them as plaguing the Canaanites in the days of Joſhua.* It is likely that the *zimb* is the inſect here referred to.† Elian tells us that the Phaſelites who dwelt about the mountains of Solyma were driven out of their native country by waſps. As theſe Phaſelites were Phenicians or Canaanites, it is probable that this event is the ſame as took place in the days of Joſhua.

HORSE. A very ſerviceable and well known beaſt.

If cuſtom had not dignified the *lion* with the title of *king of beaſts*, reaſon, one would think, could no where confer that honour more deſervedly than on the *horſe*. As to the lion, he is endowed with no kingly qualities whatever, except thoſe of devouring his ſubjects, and inſpiring them with terror: But the horſe, on the contrary, is never injurious to other creatures, either in their perſons or properties; his qualities are all amiable, and there is nothing in him that can excite the leaſt averſion. There is ſuch a nobleneſs in his diſpoſition, ſuch a beauty in his formation, and ſuch a grandeur in his whole deportment, as ſtrongly attracts our regard, and commands our admiration. And if we conſider in how many various ways he is uſeful

* Deut. vii, 20. Joſh. xxiv, 12. † See the article *Fly*.

uſeful and beneficial to mankind, we ſhall become more and more engaged in his favour? Is he required to cultivate our land, to bear home our harveſts, or to carry our goods or perſons from place to place? He is always prepared, and always willing, though wearied in our ſervice? Is he deſigned for nobler ſports? With what ardour he ſeems inſpired! He ſnuffs the air, paws the ground, neighs, and ſeems to call aloud for the trial: And in the generous contention, ſuch is his eagerneſs and emulation, that he will often rather die than be overcome. Or? Is he called for to bear our warriors to the field of battle? How valuable his ſtrength, his ſwiftneſs, and his conqueſt! "*His neck is clothed with thunder. The glory of his noſtrils is terrible. He paweth the valley and rejoiceth in his ſtrength. He goeth on to meet the armed men. He mocketh at danger, and is not affrighted; neither turneth he back from the ſword. The quiver rattleth againſt him, the glittering ſpear and the ſhield. He ſwalloweth the ground with fierceneſs and rage. Neither believeth he that it is the ſound of the trumpet. He ſaith among the trumpets, ha! ha! And he ſmelleth the battle afar off; the thunder of the captains, and the ſhouting.*"*

Horſes were very rare among the Hebrews until Solomon's time. Before him we find no horſemen mentioned in the armies of Iſrael. GOD forbad the kings of his people to keep many horſes †; leſt at any time they might be induced to carry back the people to Egypt. He commanded Joſhua to hamſtring the horſes of the Canaanites, which he ſhould take in battle, and to burn their chariots of war.‡ David, having won a great victory over the forces of Hadad-

ezer,

* Job, xxxix. 19—25. † Deut. xvii. 16. ‡ 2 Sam. viii. 4, 5.

ezer, king of Shobah, took 1700 horſes, and lamed all belonging to the chariots of war, reſerving only an hundred chariots.—The Judges and Princes of Iſrael uſed generally to ride on mules or aſſes. After David's time horſes were more common in the country of Judea.—Solomon having married the daughter of Pharaoh, procured a fine breed of horſes from Egypt, ſome of them at the rate of ſix hundred ſhekels of ſilver, (about one hundred pounds in our money.*) He, firſt of the Hebrews, began to multiply horſes; and had 4000 ſtables, 40,000 ſtalls, and 12,000 horſemen.†

As the Eaſtern heathens who worſhipped the ſun imagined that he rode along the ſky in a chariot drawn by fleet horſes, to communicate his light and warmth to the world, they conſecrated to him the fineſt ſteeds or chariots. With theſe they rode to the eaſtern gates of their cities as the ſun aroſe; or they held them ſo ſacred that none might ride on them. We read in the ſecond book of Kings, xxiii. 17. that Joſhua took away the horſes from the court of the temple which the kings of Judah his predeceſſors had conſecrated to the ſun.

The Rabbins inform us that theſe horſes were every morning put to the chariot dedicated to the ſun, whereof there is mention made in the ſame book‡; and that the king, or ſome of his officers, got up and rode to meet the ſun in its riſing, as far as from the eaſtern gate of the temple to the ſuburbs of Jeruſalem.§

HORSELEECH.

* 1 Kings, x. 26. † 1 Kings, vi. 26. 2 Chron. ix. 25.
‡ 2 Kings, xxiii. 11.
§ Rabb. Salom. and Kimchi.

HORSELEECH. A ſort of worm that lives in the water; of a black or brown colour; which faſtens upon the fleſh, and does not quit it until it is entirely full of blood.*

Solomon ſays, *the horſeleech hath two daughters, give, give.*† This is pride, whoſe offspring are *avarice* and *ambition*, which are inſatiable.

Bochart‡, however, has ſhewn that tranſlators have been miſtaken in confounding *alluca*, with *alaca*, which indeed ſignifies a horſeleech, whereas the former means what we call *deſtiny*, or the neceſſity of dying, to which the ancient Rabbins gave two daughters, *Eden*, or Paradiſe, and *Hades*, or hell. The firſt of which invites the *good*, the ſecond calls for the *wicked*. This interpretation ſeems ſtrengthened by the obſervation of Solomon, Prov. xxvii. 20. *Hell and deſtruction*, (that is, hades and the grave) *are never ſatisfied*.

HUSKS. The prodigal ſon, oppreſſed by want and pinched by hunger, deſired to feed on the *huſks* which were provided for the hogs.§ But the moſt learned commentators‖ are of opinion that the Greek word κεράτια ſignifies *carob beans*, in Latin *ſiliqua*; the fruit of a tree bearing the ſame name.—There was a ſort of wine, or liquor, of great uſe in Syria, drawn from them, and the lees and huſks were given to hogs.

Horace, ſpeaking of an unhappy man, ſays 'he lives on huſks and mean food.' The ſame is probably meant by the *dry morſel*, Prov. xvii. 1.

The

* "Non miſſura cutem niſi plena cruoris *Hirudo*." *Horat.*

† Prov. xxx. 15. ‡ De Anim. Sac. p. 1. l. 1. c. 9.

§ Luke, xv. 16.

‖ Syr. Arab. Grot. Hammond, Le Clerc, Bochart, &c.

The fruit is very common in Paleſtine, Greece, Italy, Provence, and Barbary. It is ſuffered to ripen and grow dry upon the tree. The poor feed upon it, and the cattle are fattened by it. The tree on which it grows is of a middle ſize, full of branches, and abounding with round leaves of an inch or two in diameter. The bloſſoms of it are little red cluſters, with yellow ſtalks. The fruit itſelf is a flat cod, from ſix to fourteen inches in length, one and an half broad; compoſed of two huſks ſeparated by membranes into ſeveral cells, wherein are contained flat ſeeds. The ſubſtance of theſe huſks, or pods, is filled with a ſweetiſh kind of juice.

[See *Locuſt of St. John.*]

HYACINTH.* A beautiful, variegated, odoriferous flower.

HYACINTH STONE. The ancients thus called a gem of a violet colour. If it now be at all known it is ranked among the amethyſts.

The ſpouſe, in Solomon's ſong†, ſays that her beloved's hands were as gold rings ſet with hyacinths. And St. John ſays that the eleventh foundation of the heavenly Jeruſalem is to be of hyacinth. The Hebrew text of the Canticles reads the ſtone of Tarſhiſh. It is alſo mentioned in Exodus, xxviii. 20. We do not well know what ſtone it is; but the generality explain it *chryſolite*.

HYACINTH COLOUR, is mentioned by Moſes, Exod. xxv. 14. He makes uſe of the Hebrew word *techoloth*,

* Hyacinthus. Lin. Gen. Plant. 385. Tournef. Inſt. R. H. 344. Tab. 180.

† Ch. v. 14.

techoleth, which, according to the moſt learned interpreters*, was an azure blue, or very deep purple, like a deep violet. This colour was dyed with the blood of a kind of oyſter called in Latin *murex*, in Hebrew *chilſon*.

HYÆNA. (In Hebrew *tſeboá*. Thus the Greek interpreters have rendered, 1 Sam. xiii. 18. *the valley of Zeboim* φαραγγα των υαινων, 'the valley of Hyænas.') A kind of ravenous wolf in Arabia, Syria, and Africa. It is a little bigger than a large maſtiff dog, which it reſembles in many reſpects. Its colour is grey, and ſtreaked tranſverſely with black. The hair is harſh, of an aſh colour, and ſomewhat longer than that of a dog.

This animal is ſilent, ſavage, and ſolitary; cruel, fierce, and untameable. It is continually in a ſtate of rage or rapacity: Forever growling, except when devouring its food. Its eyes then gliſten, the briſtles on its back ſtand erect, and its teeth appear; which all together give it a moſt dreadful aſpect. And the terror is heightened by its horrible howl, which, it is ſaid, is ſometimes miſtaken for that of a human voice in diſtreſs. For its ſize it is the moſt ferocious and the moſt terrible of all other quadrupeds. And its courage is equal to its ferocity. It defends itſelf againſt the lion, is a match for the panther, and frequently overcomes the ounce. Caverns of the mountains, the clefts of the rocks, and ſubterraneous dens are its chief lurking places. Its liking of dog's fleſh, or, as it is commonly expreſſed, its averſion to dogs, is particularly mentioned by Mr. Bruce. This animoſity

* See Braunius de Veſtim. Hæbr. Sacred. l. 1. c. 13.

moſity between the two animals, although it has eſcaped the notice of modern naturaliſts, appears to have been known to the ancients in the Eaſt. In Eccleſiaſticus ch. xiii. 18. it is ſaid *¿ What agreement is there between the hyæna and the dog?* A ſufficient proof that the antipathy was ſo well known as to be proverbial.

In Jeremiah xii. 9. inſtead of *ſpeckled bird* it ſhould have been, as in the Septuagint, *hyæna, and beaſts of prey.* Our tranſlators did not conſider that the verſe, as they have rendered it, could have little or no relation with what goes before or after. For ¿ What conformity could there be between a ſpeckled bird and ſavage beaſts? We muſt therefore obſerve with Bochart that what gave occaſion to this miſtake was that the Hebrew word which is rendered *bird*, ſignifies *birds of prey and beaſts of prey;* and that *tſeboa* ſignifies any thing of *divers colours.* Whence the Hebrews called the ſerpent *cenchris* by a ſimilar name on account of its ſpots.*

Since therefore, GOD manifeſtly reproaches the Jews in this place for having caſt off reaſonable and honeſt inclinations, and become like the moſt cruel and ravenous beaſts, it had been much more natural for our tranſlators to have followed the lxx, than the vulgate, and to have rendered the word thus,

Mine heritage is unto me as the ravenous hyæna:
Fierce beaſts of the deſart are round about it.

This gives a proper ſenſe, agreeable to the deſign of the prophet; whereas that of a ſpeckled bird gives us but a falſe and ridiculous idea.

HYSSOP.

* Fuller's Miſcel. l. 6. c. 29. Bereſchit Rabbi, c. 7. epiſt. M. S. Holmie de animal. Elias Enthiſbi, &c.

HYSSOP. An herb very generally known, and in Hebrew called *esob*. It grows in great plenty on the mountains near Jerusalem: It is of a bitter taste; but seasoned with honey, was frequently eaten.

It was used in the sacred sprinklings of water and blood, tied to a cedar stick with a scarlet twine, to signify cleansing from guilt and moral pollution.

It doth not appear, from the reports of the botanists, who have travelled into Palestine, that the hyssop of the holy land, as hath been supposed, ever grew to such a height as to be capable of being used for a reed, on which the Evangelists* say, in the same words, the spunge was conveyed to our Saviour. And, indeed, if it were so, the expression could hardly be admitted. Philo tells us, in his tract on a *contemplative life*†, that hyssop was used by the Essenes, who were abstemious even to mortification, for the purpose of giving a relish to their bread and salt; by which he insinuates, that what was bitter and unpleasant to other palates was a delicacy to them: For hyssop is a bitter herb, and of a harsh taste, hot in the mouth, and of a strong smell. Now, all the difficulty of this passage in St. John arises from an idea that υσσωπῳ here must mean the same with καλαμῳ in St. Matthew and St. Mark: Whereas St. John does not mention the reed; but says, that when they had put the sponge upon hyssop, *i. e.* when they had added *bitter to the sour*, or *gall to the vinegar*, they advanced it to his mouth, no doubt, *with* the reed. In St. Matthew and St. Mark, the word is εποτιζεν: In St. John προσηνεγκαν αυτȣ τῳ στοματι,

* Math. xxvii. 48. Mark, xv. 36. John, xix. 29.

† P. 884, ed. fol.

σιομαλι, which makes the repetition of καλαμῳ leſs neceſſary. Add to this the paraphraſe of Nonnus, who undoubtedly underſtood it in the ſenſe it is here explained.

'Ωρεγεν υσσωπῳ κεκερασμενον οξει ολεθρε.'

JACKALL. A beaſt between the wolf and the dog; and, participating the nature of both, to the ſhyneſs and ferocity of the one, unites the impudence and familiarity of the other.

Its voice is a kind of howl, mixed with barking and groaning; it is more noiſy than the dog, and more voracious than the wolf. It never ſtirs out alone, but always in flocks of twenty, thirty or forty. They collect together every day to go in ſearch of their prey: They live on little animals, and make themſelves formidable to the moſt powerful, by their number. They attack every kind of beaſts or birds, almoſt in the preſence of the human ſpecies. They abruptly enter ſtables, ſheep folds, and other places, without any ſign of fear; and when they can find nothing elſe they will devour boots, ſhoes, harneſſes, &c. and what leather they have not time to conſume they take away with them. When they cannot meet with any live prey they dig up the dead carcaſes of men and animals. The natives are obliged to cover the graves with large thorns and other things, to prevent them from ſcratching, and digging up the dead bodies. The dead are alſo buried very deep in the earth, for, it is not a little trouble that diſcourages them. Numbers of them work together and accompany their labour with a doleful cry. And when they are once accuſtomed to feed on dead bodies,

they

they run from country to country, follow armies and keep close to the caravans. They will eat the most infectious flesh; their appetite is so constant, and so vehement, that the driest leather is savoury to them, and skin, flesh, fat, excrement, or the most putrified animal, is alike to their taste. [See *Fox.*]

JASPER. A semipellucid stone. Its general colour is green; but it is frequently spotted or clouded with several others, as yellow, blue, brown, red, and white.

It was the third stone in the breast plate of the high priest*: And is to be the first in the foundation of the New Jerusalem.†

JERBUA. A small, harmless animal, of the rat kind: Remarkable for having legs extremely disproportionate, those before being about two inches long, and the others about two inches and one fourth, exactly resembling those of a bird: These seem adapted for springing rather than for walking.

The head is sloped somewhat in the manner of a rabbit; but the eyes are larger, and the ears shorter, though elevated and open, in respect to its size. Its nose and hair, are of a flesh colour, its mouth short and thick, the orifice of the mouth very narrow, the upper jaw very full, the lower narrow and short, the teeth like those of a rabbit, the fore feet are very short and never touch the ground; they are furnished with four claws, which are only used as hands to carry the food to the animal's mouth; the hind feet have but three claws, the middle one longer than the other two; the tail is three times as long as the body, and

* Exod. xxvii. 20. † Revel. xxi. 19.

and is covered with ſhort ſtubborn hair, of the ſame colour as that on the back, but tufted at the end with longer and ſofter hair; the legs, noſe, and eyes are bare, and of a fleſh colour: The upper part of the head and back, are covered with an aſh coloured hair; the ſides, throat, and belly, are whitiſh, and below the loins, and near the tail, there is a large black tranſverſal band, in the form of a creſcent.

Theſe little animals commonly conceal their hands, or fore feet, within their hair; ſo that it is ſaid by ſome that they have only hinder feet. When they move from one place to another, they do not walk, that is advance one foot before the other, but jump or bound about four or five feet at a time. This is done with great eaſe and ſwiftneſs, with the body held erect, after the manner of birds when they hop on the ground. When they reſt it is a kneeling poſture; and they ſleep only in the day. In the night time they ſeek for their food, like hares, and like them feed on graſs, corn, and other grain.

This little creature is not the *ſaphan* of the ſcriptures as many have ſuppoſed, but that animal tranſlated *mouſe* in Iſaiah lxvi. 17. and in divers other places.

It was by the canons declared to be unclean.

ILEX. The evergreen oak commonly called the holly.* The leaves are from three to four inches long, and one broad near the baſe, gradually leſſening to a point. They are of a lucid green on the upper ſide, but whitiſh and downy on the under; and are entire, ſtanding on pretty long foot ſtalks. Theſe remain on the tree, retaining their verdure through the year, and do

* *Ilex*, Lin. gen. plant. 158. *Aquifolium*, Tourn. inſt. R. H. 600. tab. 371.

do not fall till they are thruſt off by young leaves in the ſpring.

It bears an acorn, ſmaller than thoſe of the common oak but ſimilarly ſhaped. [See *Elm*, *Oak*.]

IRON. An ore of a blackiſh blue ſhining colour. The metal, and its properties and uſes, are well known.

The ſtones of Canaan were *iron*. Deut. viii. 9. that is, were very hard; and, perhaps, contained iron ore. The heavens, in ſcripture*, are likened to *iron* and the earth to *braſs*, when the air yields no rain and the hardened ſoil no crop. *Iron*, applied to yoke, furnace, ſceptre, denotes what is galling, ſevere, and oppreſſive.† And, when applied to hoofs or teeth, it implies great power to defeat and ability to deſtroy.‡

Can iron break the northern iron and the ſteel§? In vain the obſtinate Jews thought to outbrave the prophet Jeremiah, whom GOD made like an iron pillar‖; in vain they attempted to reſiſt the Chaldean army.

Chariots of iron¶, are ſuch as are armed with iron, with ſpikes and ſcythes.

As iron ſharpeneth [or, *is ſharpened by*] *iron*, ſays Solomon**, *ſo a man is ſharpened by the countenance of his friend*: That is, receives alacrity and ſpirits.

JUNIPER. A reſinous, evergreen ſhrub; well known.

As

* Levit. xxvi. 19.

† Jerem. xxviii. 13. and xl. 4. Deut. iv. 20. Pſal. ii. 9. Rev. ii. 27. and xii. 5. 1 Kings, viii. 61. &c.

‡ Micah, iv. 13. Dan. vii. 7. § Jerem. xv. 12.

‖ Jerem. i. 18. ¶ Joſh. xvii. 16, 17. ** Prov. xxvii. 17.

As the Arabic word *ratam*, which anſwers to the Hebrew *retem* or *rethem*, ſeems to be explained by the Spaniſh *retama*, probably firſt introduced into Spain by the Moors, and that word is known to ſignify *broom*, Celſius* thinks it clear that it muſt be the plant that the Hebrews called *rethem*. Job complains† that poor half famiſhed fellows deſpiſed him, whoſe condition had been ſo neceſſitous that they were obliged to uſe *juniper roots for food*. The Chaldee reads it a kind of *broom*. This, though an unuſual and hard diet was more palatable and nutritious than the ligneous and rancid roots of *juniper*. And Dioſcorides obſerves that the *orobanche*, or rape, which grows from the roots of broom, was ſometimes eaten raw or boiled like aſparagus.

Elijah is ſaid, 1 Kings xix. 4. to reſt under a *juniper*. Virgil ſpeaks of the broom as ſupplying browſe to the cattle and ſhade to the ſhepherds.‡

David complains thus of the calumniating cruelty of his enemies—*it is like arrows of the mighty, with coals of juniper*.§ It is true indeed that juniper abounds with a piercing oil and makes a ſmart fire: And Pliny, in his uſual ſtyle of exaggeration, affirms that its coals raked up will keep a glowing fire for the ſpace of a year. Admitting this as expreſſive of their laſting quality, the obſervation of the Pſalmiſt will emphatically imply not only the ſeverity but the laſting fire of malice. Retaining however our appropriation of the original word to *broom*, we may recollect that Thevenot ſays‖, that this laſt mentioned plant was uſed for fuel by himſelf and his fellow travellers in the deſart:

* Hierob. tom. 1. p. 247.
‡ Georg. 2. v. 434.
‖ Trav. l. 2. p. 1. ch. 25.
† Ch. xxx. 4.
§ Pſal. cxx. 4.

deſart: Indeed ſeveral travellers mention it as uſed for heating ovens, &c.

IVORY. [Hebrew *ſchenhabbim*, from *ſchen* teeth, and *habbim* elephants.*]

It does not appear that the Jews had any ivory before Solomon's time. It is probable that this prince who traded to India, firſt brought thence elephants and ivory to Judea.†

Solomon had a throne of ivory, it is ſaid, 1 Kings x. 18, 22.—And cabinets and wardrobes were ornamented with it.‡ Theſe were called *houſes of ivory*. For no *palace* was ever built of *ivory*. But a wardrobe ornamented with it might not improperly be called by this name: In the ſame manner as we call a repoſitory for things of great value by the name of cabinet. In this ſenſe I underſtand what is ſaid of the *ivory houſe* which Ahab made.§ For the Hebrew word tranſlated *houſe* is uſed, as Dr. Taylor well obſerves, for "a place, or caſe, wherein any thing lieth, is contained, or laid up." Ezekiel gives the name of *houſe* to *cheſts of rich apparel*.‖ And Dr. Durell quotes places from Euripides and Homer where the ſame appropriation is made.¶ Heſiod does the ſame.** As to *dwelling houſes*, the moſt, I think, we can ſuppoſe in regard to them is, that they might have ornaments of ivory, as they ſometimes have of *gold*, *ſilver*, or other precious materials.

Bochart has very ingeniouſly ſhewn†† that benches of the Tyrian ſhips, which, according to the common

* Majus, Hiſt. an. ſacr. 8vo. Francof. 1686. pag. 140.
† 2 Chron. ix. 21. ‡ Pſal. xliv. 8. 1 Kings, xxii. 34.
§ 1 Kings, xxii. 39. ‖ Ch. xxvii. 24. ¶ On Pſal. xliv. 8.
** Op. et. D. v. 96. †† Geogr. ſacr. p. 1. l. 1. c. 5.

mon tranſlation of Ezekiel xxvii. 6. are ſaid to have been made of ivory brought out of the Iſles of Chittim, were moſt probably made of Corſican *boxwood*. In that iſland the box is a very common plant, and grows to a good ſize, and may be reckoned a timber tree; though in moſt countries it is dwarfiſh, and generally uſed only for hedges.*

KID. A young goat.

LAPWING. A bird about as big as a thruſh; with a piercing eye; a ſmall head, elegantly variegated and ornamented with a beautiful creſt hanging over the hinder part of the neck. Its beak is long, thin, and a little hooked. Its legs grey and ſhort. The neck, breaſt, wings, and tail, are black with white ſtreaks. The bird is almoſt conſtantly on the wing.—The Hebrew name of the bird is Dukiphah. By the Levitical law it is declared unclean.†

But the Jewiſh doctors take the bird, ſpoken of by Moſes, for a mountain cock; which has a double creſt, and thence its name according to Rabbi Solomon. Or rather it may be ſo called from the place where it reſorts, for *dik* in Arabic is a cock, and *kapha* rock. Whence Bochart conjectures this bird was named becauſe it lives in mountainous places. And he thinks the lxx and the vulgate have rightly tranſlated it επωπα and *upupa*: Which is the ſenſe of the Arabian interpreters.

LEAD. A mineral of a bluiſh white colour: Its ſofteſt, next to gold, but has no great tenacity and is not in the leaſt ſonorous.

It

* Boſwell's Corſica, p. 47. † Levit. xi. 19.

It ſeems that as early as the age of Job* it was uſed in engraving; and that they poured it into the inciſions of characters for their more laſting continuance. The learned Gottingen Profeſſor† ſays that he does not underſtand what the Hebrew word means which we there tranſlate lead. We are certain however that it is claſſed with metals; gold, iron, and tin‡: Alſo that it ſignifies a ſubſtance ponderous and fuſible.§ It muſt therefore denote ſome heavy metal or mineral. We learn further from Dr. Shaw that very probably there are lead mines in the mountains of Arabia Petrea: For he found among thoſe rocks plenty of *ſelenites*, or moon ſtone, which is ſaid to be a certain ſign of lead underneath. Add to all this, Pliny informs us‖ that writing on *lead* was of high antiquity, and came in practice, next after writing on the bark or leaves of trees, and was uſed in recording publick tranſactions.

Great wickedneſs, or the judgments of GOD on account of it, on the Jews and Chaldeans, are likened to a talent of lead in the mouth of an *ephah*.¶

LEEK. A plant with a bulbous root. It is much of the ſame nature with the onion, in conjunction with which it is mentioned in the eleventh chapter of Numbers, where it is ſaid that the Iſraelites longed for both. It is ſtill a conſtant diſh at the table of the Egyptians, who chop them ſmall, and then eat them with their meat.

The kind called *karrat* by the Arabians (the *allium porrum* of Linnaus) Haſſelquiſt ſays, muſt certainly have

* Ch. xix. 24. † Michaelis Prælec. in Lowth. p. 211.
‡ Numb. xxxi. 22. Ezek. xxii. 18, 19. § Exod. xv. 10.
‖ Hiſt. Nat. l. 13. c. 11. ¶ Zech. v. 7, 8.

have been one of thoſe deſired by the children of Iſrael; as it has been cultivated and eſteemed from the earlieſt times to the preſent in Egypt. The inhabitants are very fond of eating it raw, as ſauce for their roaſted meat: And the poor people eat it raw with their bread, eſpecially for breakfaſt.

LENTIL. A ſort of pulſe, whereof mention is made in ſeveral places of ſcripture. Being boiled they eaſily diſſolve, and make a pottage of the colour of chocolate.* This we find was the red pottage which Eſau exchanged for his birth right; and gave him the name of Edom.†

The lentiles of Egypt were very much eſteemed among the ancients.‡

LENTISK.§ The maſtic tree: Called in Latin *ſchinus*, and in Greek *ſchenos*. It riſes with a woody ſtalk ten or twelve feet high, dividing into many branches covered with a dark brown bark. The leaves are placed alternate on the branches; are about an inch and an half long, and half an inch broad at their baſe, leſſening gradually to a point, and have a few ſaws on their edges: They are of a lucid green and when bruiſed emit a turpentine odour. The flowers are produced in looſe bunches at the end of the branches: They are ſmall, white, and have no fragrance.

Maſtic gum is procured from the tree by making inciſions in the bark.

There

* Shaw's Trav. p. 222. † Gen. xxv. 30.

‡ Deinoſoph. Athen. l. 4. c. 14, 15.

§ Lin. Gen. Plant. 479. Spec. Plant. 388. Tournef. Inſt. R. H. 661.

There is mention made in Daniel* of the lentiſk tree. One of the Elders who accuſed Suſanna, ſaid that he ſaw her talking with a young man under a lentiſk tree [υπο σχινον.] Daniel, alluding to the ſound of *ſchinos*, anſwers him, *the angel of the Lord ſhall cut thee in two* [σχισει σε μεσον.] And when the other Elder ſaid *it was* [υπο πρινον] *under a holm tree*, Daniel replies in alluſion to this alſo, *the* angel of the Lord waiteth to cut thee in two [πρισαι σε μεσον.] From theſe alluſions ſome have imagined that the ſtory could have been written in no other language than Greek, and conſequently that Daniel was not the author of it. This was the objection raiſed againſt it by Julius Africanus and Jerom†; and ſeveral of the moderns have renewed it. But in anſwer to this it is ſaid that perhaps the Greek tranſlator changed the Hebrew name of the tree, and ſubſtituted *ſchinos* in the room of it, which furniſhed him with this alluſion: Or that there really was an alluſion between the Hebrew name of the tree and the puniſhment threatened by Daniel.‡ But as the original is not now extant, it would be raſh to ſay what this term was; as it would be likewiſe to ſay poſitively that there never was any ſuch original, becauſe it is not now in being.

Many inſtances of this figure of ſpeech called *paronomaſia* are to be found in the ſacred writings: In the Hebrew of the fifth chapter of Iſaiah, verſe 7, it is *he looked*

* Chap. xiii. v. 54. This chapter is placed among the Apochryphal ſcriptures in our bibles.

† Hieron. in Dan. Pref. and Comment. in cap. xiii.

‡ Origen thinks that the Greek interpreter, while under a neceſſity for changing the names of the trees, in order to preſerve the force of the original, ſought out ſuch other names as had the ſame alluſions.

looked for (miſchpat) judgment, and behold (miſchpach) tyranny; for (tſedaka) righteouſneſs, but behold (tſaaka) the cry of the oppreſſed. See alſo Iſai. xxiv. 18. *He that flieth from fear (pahhad) ſhall fall into the pit (pahhath.)* The like alluſion is obſervable in the Hebrew text of Eccleſ. vii, 1. but Dan. v. 25—28. is neareſt to the paſſage before us. Many other examples might be collected out of both teſtaments. See Jer. i. 11, 12. Ezek. vii. 6. Hoſ. ix. 15. Amos, v. 5. viii, 2. John, xv. 2. Rom. i. 29—31. xii. 3. 2 Theſſ. iii. 11. Heb. xi. 37. All which inſtances have an affinity of ſound with each other, like theſe of Daniel, but cannot eaſily be tranſlated into another language, and therefore the beauty of them is frequently loſt.

LEOPARD. A beaſt of prey. Uſually in height and magnitude equal to a large butcher's dog. Its ſhape is exactly like the cat's, and its ſkin is beautifully ſpotted. Fierce, ſavage, and incapable of being tamed, he attacks all ſorts of animals; nor is man himſelf exempted from his fury. In this circumſtance, he differs from the lion and the tiger, unleſs they are provoked by exceſs of hunger. His eyes are lively and continually in motion; his aſpect is cruel, and expreſſive of nothing but miſchief. His ears are round, ſhort and always ſtraight; his neck is thick; his feet are large, the fore ones have five toes, the hind but four; and both are armed with ſtrong and pointed claws. He cloſes them like the fingers of the hand, and with them tears his prey as well as with the teeth. Though he is exceedingly carnivoros, and devours great quantities of food, he is always, nevertheleſs, thin. He is very prolific; but having for his

enemy

enemy the panther, and the tiger, who are more ſtrong and more alert, than himſelf, great numbers of his ſpecies are deſtroyed, by them.*

It ſeems by the ſcripture that this animal could not be rare in Paleſtine. We find a town there named *Beth-nemrah*, a leopard's houſe or den.† And the ſpouſe in the Canticles ſpeaks of the *mountains of the leopards*.‡

Iſaiah, deſcribing the happy ſtate of the Meſſiah's reign, ſays *the leopard ſhall lie down with the kid*§: Even animals ſhall loſe their fierceneſs and cruelty, and become gentle and tame.

Jeremiah mentions the artful ambuſcades of this animal.‖ And Habakkuk alludes to its alertneſs.¶ Its Hebrew name, *nemor*, denotes ſomething ſpeckled, or marked with ſpots: And the circumſtance is happily alluded to by Jeremiah.**

LEVIATHAN. A large animal ſeveral times ſpoken of in ſcripture. The writer of the book of Job, has given a very complete and admirable deſcription of it in chapter xli; and therein ſays nothing but what may very naturally be explained of the *crocodile*. The learned Bochart favours this opinion.†† Among other things he brings a proof from the Talmud, where it is ſaid that "the *chalbith* is the terror of leviathan;" the *chalbith*, here he ſuppoſes to be the *ichneumon*, the known annoyer of the crocodile.

A corrected

* Voyages de Deſmarchais, tom. 1. p. 202.
† Numb. xxii. 3, 36. ‡ Ch. iv. 8. § Ch. xi. 6.
‖ Ch. v. 6. ¶ Ch. i. 8. ** Ch. xiii. 25.
†† Dean. Sac. p. 1. l. 1. c. 7. and p. 2. l. 5. c. 16, 17.

A corrected verſion of Job's deſcription, with explanations, and references to the crocodile*, may not be deemed impertinent to this article.

¿ Canſt thou draw out leviathan with a hook;
Or tie his tongue with a cord?

It is no eaſy matter, ſays Mr. Scott, to fix the preciſe meaning of the ſeveral terms here uſed. They ſeem however in general to denote the inſtruments to be made uſe of, partly for the taking him alive in the water, and partly for governing him when brought on land. (The tongue is put for the whole inſide of the mouth, as Mr. Heath remarks.)

¿ Canſt thou put a rope† about his noſe,
And bore his jaw through with a thorn?

The muzzle was to ſecure his miſchievous jaws when landed: And the thorn, Mr. Heath ſays, was to make the muzzle faſt, by pinning it, perhaps to his cheeks. But the word here tranſlated *thorn* ſignifies alſo a *hook*; and refers, I am inclined to think, to the manner of leading cattle about by a hook or ring in the noſtrils: See 2 Kings, xix. 28. Iſai. xxxviii. 29.

¿ Will he make many ſupplications to thee:
Will he addreſs thee with flattering words?
¿ Will he make a covenant with thee;
Will he become thy ſervant forever?

¿ Will he addreſs himſelf to thee, with a ſervile reverence and ſubmiſſion? ¿ Will he be earneſt and importunate

* Taken from Schultens, Heath, Mudge, and Scott.

† *A rope.* It ſignifies a reed, or as Schultens ſays, *a rope made of reeds.* We tranſlate the ſame word *a ruſh*, Iſai. ix. 14. *a bulruſh*, lviii. 5. Pliny informs us (lib. 19. c. 3.) that the Greeks at firſt made their ropes of ruſhes. Probably the Egyptians did the ſame.

importunate in his entreaties, to move thy compaſſion towards him, for fear he ſhould be deprived of his life and liberty? ¿ Will he acknowledge the conditions of thy pleaſure; and ſubmit his ſtrength and might to thy ſuperiour direction?——The irony here is very apparent. The ſacred poet ſhews a wonderful addreſs in managing this deriding figure of ſpeech, in ſuch a manner as not to leſſen the majeſty of the great being into whoſe mouth it is put.

¿ Wilt thou play with him as a bird:
Yea, wilt thou bind him for thy maidens?
¿ Will the companies of merchants drive a bargain for him:
Shall he be portioned out among the Canaanites ?*

Job is here aſked how he will diſpoſe of his captive. Whether he will retain him in his family for his own amuſement, or the diverſion of his maidens. Or whether he will ſell him, as a rare curioſity, either to the Phenician merchants or to the Caravans.—(By the *companies of merchants*, Mr. Heath underſtands the Caravans who traded to Egypt by land: By the *Canaanites*, I ſuppoſe, are meant the Phenicians of Zidon who trafficked thither by ſea.)

¿ Canſt thou fill his ſkin with barbed irons;
And his head with fiſh ſpears?

The impenetrability of his ſkin is here intimated, and is afterwards deſcribed at large. The attempt to wound him with miſſile weapons is ridiculed.—This is a circumſtance which will agree to no animal ſo well as to the *crocodile*.—The weapons mentioned are undoubtedly ſuch as fiſhermen uſed for ſtriking large fiſh

* φονικεν εθνη, lxx. The Phenican people. μεταξυ Χαναναιων, among the Canaanites. Aquila.

fiſh at a diſtance. The *fiſh ſpears* are ſuppoſed by Schultens to be *harpoons*.

Lay thy hand upon him, but remember thou ſhalt have no other conflict:

['Plunge thy weapon in to the hilt: Rely not on a ſecond ſtroke.' Heath.]

Behold the hope is in vain:
Shall not one be caſt down even at the ſight of him!

The hope of maſtering him is abſurd. So formidable is his very appearance that the reſolution of his oppoſer is weakened and his courage daunted.

*None is ſo reſolute that he will rouſe him.**
Who then is able to contend with me!
Who hath laid me under obligation, that I ſhould repay him?—
—Whatſoever is beneath the whole heavens is mine.

The ſentiment in this verſe demonſtrates the folly and impiety of contending with GOD, as Job had done. He is all ſufficient and independent, and therefore cannot be indebted to any for their ſervice. He is the proprietor of all being: He therefore cannot injure any one, by taking away his poſſeſſions and enjoyments; for he takes only what he gave. Submiſſive reſignation, therefore, to his diſpoſals, is the duty of every reaſonable creature.

Job is in this clauſe, taught to tremble at his danger in having provoked, by his murmurs and litigation, the diſpleaſure of the maker of this terrible animal. His high ſpirit is now brought down. His conviction

* [*Ready to rouſe him.*] This gives light to the phraſe, chap. iii. 8. *ready to rouſe the leviathan*: The ſame phraſe is uſed there as here. [Heath.

tion is completed. And his repentance and ſubmiſſion ſatisfy the Almighty.

I will not conceal in him neither any thing of his power,
Nor the advantage of his ſtructure.

We now enter upon the deſcription of the leviathan, which takes up the remainder of the ſpeech, and is immediately followed by Job's ſubmiſſion.

It is not (ſays Mr. Scott) beneath the dignity of the great creator to diſplay his own wonderful work; and to call upon man to obſerve the ſeveral admirable particulars in its formation; that man may be impreſſed with a deeper ſenſe of the power of his maker.

¿ Who can ſtrip off his external covering ?
¿ Who will come with his double bridle ?

This verſe is obſcure. The firſt ſentence however ſeems to deſcribe the terrible helmet which covers the head and face of the crocodile. The tranſlation might be, *¿ Who can uncover his mailed face?* If in Job's days, they covered their war horſes in complete armour, the queſtion will refer to the taking off the armour, and leviathan's ſcales be repreſented by ſuch an image. Then the ſecond ſentence may denote bridling him, after the armour is ſtripped off, for ſome other ſervice. The moſt eaſy verſion of this latter ſentence, is that which our Engliſh bible and Schultens give.

¿ The doors of his mouth who can open ?
The rows of his teeth are terrible.

The mouth of the crocodile is ſaid to be ſo large that he can take in a whole ſheep: And the apparatus

tus of teeth, to the number of three ſcore*, perfectly ſatisfies this formidable deſcription,

Strong ſcales cover his back †;
Shut up with a cloſe ſeal.
They are joined ſo cloſe one upon another
That no air can come between them:
They ſtick cloſe to one another;
They are compact, and cannot be ſeparated.

The indiſſoluble texture, and perhaps the largeneſs alſo of the ſcales which compoſe the crocodile's hide, are repreſented by the powerful images and figures in theſe verſes.

When he ſneezeth the light ſparkleth.
His eyes are like the eyelids of the dawn.

Such is the violence and heat of the air that is repelled from the noſe when he ſneezes, that it ſparkles in the ſun beams. This circumſtance marks the force and fury of the crocodile.

The eyes of the crocodile are ſmall, but they are ſaid to be extremely piercing out of the water.‡ The poet's expreſſion can only be applicable, ſays Schultens, when this animal lifts his head above the wave in the night. His ſtaring eyes, which are the firſt object that ſtrike the beholder, may then be compared to the dawning light. Bochart ſays that they are ſo remarkably bright that when the Egyptians would repreſent the morning by a hieroglyphic they painted a crocodile's eye.§ *Firebrands*

* Bochart, Hieroz. p. 2. p. 778.

† Rather, "*his body is like ſtrong ſhields*:" That is, his back and ſides are covered with ſcales that reſemble the ſtrong plates of ſhields. [*Scott.*

‡ "Hebetes oculos hoc animal dicitur habere in aqua, extra *acerrimi viſus*. Plin. b. 2. c. 25.

§ See alſo Horapollo in Hierogl. l. 1. ſect. 65.

Fire-brands go out of his mouth,
And ſparks of fire leap out of it.
Out of his noſtrils iſſueth ſmoak,
As out of a boiling pot or caldron.
His breath kindleth coals;
And a flame iſſueth out of his mouth.

Here the creature is deſcribed in purſuit of his prey on the land. His mouth is then open. His blood enflamed. His breath is thrown out with prodigious vehemence: It appears like ſmoke, and is heated to that degree as to ſeem a flaming fire.—The images which the ſacred poet here uſeth are indeed exceſſively ſtrong and hyperbolical, eſpecially that in ver. 21. *His breath kindleth burning coals*—but Ovid did not ſcruple to paint the enraged boar in figures equally bold.

"*Fulmen ab ore venit, frondeſque adflatibus ardent.*" [*Metaph.* 8.
"Lightning iſſueth from his mouth, and boughs are ſet on fire by his breath."

Silius Italicus has a correſpondent deſcription. l. 6. v. 208.

Strength abideth upon his neck;
And deſtruction ſtalketh before him.

In our old Engliſh verſion we read—*and labour is rejected before him*: That is, 'nothing is hard or painful to him.' But the words cannot bear that interpretation: And that which is given in our preſent verſion does not ſeem pertinent. Mr. Mudge proves from the Arabic origin of the word דאכה that the tranſlation we have given above is accurate. In it we are ſupported by the ſeptuagint, the MS. Oxford Marſhall No. 1; and Mr. Heath, whom Scott follows.

Strength

Strength and *deſtruction* are here repreſented as animated beings. The former is ſeated on the neck of the crocodile to ſignify the extraordinary flexibility of that part: The latter leaps and dances before him when he purſues his prey; to expreſs the terrible ſlaughter which he makes.

The ribs (or bones) of his body are ſet cloſe together,
He is compact in himſelf, that he cannot be moved.
His heart is as ſolid as a ſtone:
*Yea, as hard as the coulter * of the plow.*

Theſe ſtrong ſimilies may denote not only a material, but alſo a moral hardneſs, his ſavage and unrelenting nature. Ælian calls the crocodile 'a voracious devourer of fleſh, and the moſt pitileſs of animals.'

When he riſeth up, the mighty are affraid:
For very terror they fall to the ground.†
Should the ſword reach him, it cannot ſtand before him;
The ſpear, the dart, and the javelin.‡
He counteth iron as ſtraw,
And braſs as rotten wood.
The arrow cannot make him flee.
Sling ſtones he deemeth triſling.

He

* Literally *the lower part.* As there is nothing ſaid of *milſtone,* as in our Engliſh verſion, Mr. Heath has taken the Arabic ſignification of the original.

† Their fear is ſo great that they have not power to flee, but inſtantly drop down. This agrees with ver. 9. *Shall not one be caſt down even at the ſight of him?* It is alſo countenanced by the ſenſe of the Hebrew word in the Arabic. [See Hamaſa, p. 466.] The root שבר hath often the ſenſe of *terror.* So alſo 2 Sam. xxii. 5. From this word, probably, the Engliſh word *ſhiver* is derived.—The tranſlation of this verſe in our bible is perfectly unintelligible.

‡ Bochart obſerves that it is ſo explained by the Arabian lexicographers.

He accounteth the ſtones of the engine as ſtubble,
*He mocketh at the brandiſhing of the mace.**
His nether parts are like ſharp potſherds† ;
He daſheth himſelf on the mud like a threſhing cart.‡

Theſe expreſſions deſcribe, in a lively manner, the ſtrength, courage, and intrepidity of the crocodile. Nothing frightens him. If any one attack him, neither ſwords, darts, nor javelins, avail againſt him.—Travellers agree that the crocodile's ſkin is proof againſt pointed weapons: If any one would pierce him it muſt be under the belly.

He cauſeth the deep to become hoary :
He maketh the ſea boil like a pot of ointment.
He maketh a path to ſhine after him.

To give us a further idea of the force of this creature the poet deſcribes the effect of his motion in the water. By the *ſea* is meant the Nile, which is called *the ſea* by the Hebrew prophets§ and the Arabs.‖ The *deep* is the deep places in that river. When a crocodile fifty feet in length¶ dives to the bottom, the violent agitation of the water, may be juſtly compared to liquor boiling in a caldron. The mud raiſed by that agitation

* The club, or bludgeon. lxx. σφυρα *mallets*. Bochart renders it *fuſtis*, from the Arabic ſignification.

† That is, the extremities of his coat of mail end in ſharp points like the teeth of an harrow.

‡ Mr. Heath thinks this rightly rendered by Bochart, *tribula*, which was a little cart, or dray, uſed for threſhing grain, made of rough boards; and, in former times, before the invention of flails, it ſupplied their place.

§ Iſai. xvii. 1. Ezek. xxxii. 2.

‖ Bochart Hieroz. 2. p. 787, &c. Michaelis Prælec. p. 183.

¶ Captain Norden ſaw, in upper Egypt, twenty crocodiles extended on banks of ſand in the Nile. They were, he ſays, of different ſizes, namely from fifteen to fifty feet. Trav. p. 61, 8vo.

agitation thickens the water, and gives it a conſiſtency like that of ointment. This ſimile will be more exact if, as it is ſaid, the crocodile emits a ſtrong ſcent when he plungeth into the river.* When a crocodile, of the ſize above mentioned, is ſwimming upon or near the ſurface, he cuts the water, like a ſhip, and makes it white with foam. At the ſame time his tail, like a rudder, cauſeth the waves behind him to froth and ſparkle like a trail of light. Theſe images are common among the poets.

——"tumultuous boil the waves:
They toſs, they foam, a wild confuſion raiſe,
Like waters bubbling o'er the fiery blaze."†

He accounteth the deep as his habitation:
Yet upon earth there is not his like, that is made without fear.
He looketh upon every thing with haughtineſs:
He is king over all the animals of fierceſt look.

The deſcription cloſeth with three characters which complete our idea of this creature as the moſt terrible of animals.

1. He hath not his match among any of the creatures upon earth. *Upon earth there is not his like*, either for defence or attack.

2. He is a ſtranger to fear. This may ſeem an objection to the crocodile's claim. Pococke‡ and Norden§ tell us, that thoſe which they ſaw on the mud iſlands in the Nile went ſlowly into the water at the approach of their ſhips, and when ſhot at, plunged in

* Hieroz. p. 2. p. 187.
† Pope's Tranſl. of the Odyſſ. b. xii. v. 282. in the orig. v. 235, 237.
‡ Deſcription of the Eaſt, vol. 1. p. 111, 114, 202.
§ Travels, p. 84. 8vo.

in. But had any of theſe animals been in a ſituation for ſeizing his prey he would have ſet the crew of both veſſels and all their fire arms at defiance.

3. He deſpiſeth, and as it were holds in ſubjection the fierceſt animals. The firſt of theſe hemiſtics deſcribes a look of contempt, as in chap. xl. 11. The other declares the ſuperiority of his power. No animal, not even the talleſt or the moſt ſavage, can cope or fight with the crocodile. Bochart* produces ſeveral vouchers to prove that this creature will attack and bring down with his tail not only men, but camels, and even elephants and tigers, when they approach his river. This confirms the aſſertion that *he is made without fear.*

By the *leviathan*, Pſal. civ. 25, 26. is probably meant the *tunnie*, which is the largeſt fiſh in the Mediterranean, the ſea there ſpoken of; and is of the whale kind—and we may ſuppoſe the biggeſt fiſh the Pſalmiſt was acquainted with.

Iſaiah† threatens *leviathan the rigid ſerpent, and leviathan the winding ſerpent*, with deſtruction. The crocodile is undoubtedly meant: And the king of Babylon and the king of Egypt are referred to. Ezekiel‡ deſcribes the king of Egypt, alſo, by the name of the great *than*, that is, crocodile. [See *Crocodile.*]

LIGN ALOE. The wood of Aloe.

The Geneva verſion and our's have rendered the Hebrew word *ahalim* by *aloe trees*, Numb. xxiv. 6. though they might with as good reaſon render it by *tents*, as the ſeptuagint, the vulgate, and the Syriac and Arabic verſions have done; ſince it evidently has this

* Hieroz. p. 2. p. 790. † xxvii. 1. ‡ xxix. 3.

this ſignification in ſeveral places of ſcripture*: And ſince Balaam, in the preceding verſe, admires *the tents and the tabernacles* of Jacob and Iſrael. Nay, ſince there grow no *aloe trees* in Meſopotamia, which was Balaam's country; nor in the land of Moab, where theſe words were expreſſed, it ſeems more natural to tranſlate the word by that of *tabernacle* or *tent*.† It is true that what is here obſerved, that GOD planted thoſe *ahalim*, ſeems to denote that they were *trees*, as well as the *cedars* which are mentioned directly after: But in anſwer to this it may be ſaid, that the verb *to plant* is not only employed to ſignify to put trees in the earth to grow, but alſo to expreſs the pitching or ſetting up of tents, as may be ſeen in Dan. xi. 4. and elſewhere. It is likewiſe true, as Dioſcorides obſerves‡, that *the wood of aloes* was formerly brought from Arabia into other countries; but this is no argument that it grew there, ſince we find that Jacob ſent *laudanum* to Pharaoh, Gen. xliii. 11. which was collected in the land of Gilead, whence the Iſraelites tranſported it to Egypt, Gen. xxvii. 25. and might leave ſome of it in Syria, as they paſſed that way. Not to mention that no ancient author ſpeaks of the *wood of aloe*§: Actius, Dioſcorides, Paul Ægineta, Serapion, and ſome modern Arabians, having mentioned it firſt, who give that wood the name of *agalloch*,

* Gen. iv. 20. xiii. 3. Joſ. vii. 21. Judg. vii. 8. Job, xxii. 23. Dan xi. 45. &c.

† Tents were probably firſt made (it may be then) of the thick leaved boughs of trees: So that the word may be rendered *arbour* or *bower*.

‡ Lib. 1. c. 21.

§ See Garſius aromat. l. 1. c. 16. Bacchin. in Mathiolum. l. 1. Jul. Scal. 142. *Exercit.* ſect. 6. Urſinus arboret. ſ. c. c. 3. et 43. et hort. aromat. c. 2. Plin. Nat. Hiſt. l. 27. c. 4. Bochart, Canaan, l. 1. c. 46.

agalloch, or *xylaloe*, that is, *the wood of aloe*, becauſe it reſembles the aloe in colour, or perhaps, becauſe they could find no wood nearer the Arabic *agalugen*, or the Indian or Arabic *ahala*. However it be, it is certain that what we now call *the wood of aloes* comes from the Indies, the beſt ſort from Sumatra and Malacca.

The ſeptuagint, vulgate, Geneva verſion and our's, render *ahalim* by *aloes* only, in Prov. vii. 17. Pſal. xlv. 9. and Cantic. iv. 14. But this is manifeſtly a miſtake, and clearly deſtroys the ſenſe of theſe texts. For, as Junius, Tremellius, Piſcator, and Urſinus obſerve, *aloes* have a bad ſmell, and cannot enter among the perfumes which are mentioned in theſe places. But in abandoning this ſignification Junius, Buxtorf, and others, ſeem not to have ſucceeded better in rendering it *ſantal*. For though the heart of ſeveral ſorts of the *ſantal* yields an agreeable fragrance, yet this ſeems known (or rather uſed) only by the modern Arabians, who in ſpeaking of it remark that it comes from the Indies.

The ſame difficulty may be brought againſt the opinion of thoſe who are for rendering *ahalim* by *the wood of aloe*, called *agalloch* or *xylaloe*. For ſuppoſe that Balaam ſhould have meant *trees*, he muſt have ſpoken of ſuch as were common in Syria and Arabia, whereas the *agalloch* comes from the Eaſt Indies, and from Taprobane: And Serapion formally denies, upon the teſtimony of Abahanifa an Arabian, that any of it grows in Arabia.

Nor is it probable that David or Solomon ſpeak of this *wood* in the places cited out of their writings: for though it may be preſumed that the fleet which Solomon ſent to Ophir might bring ſome of this

wood, among other rarities, yet the books of the Pſalms, of Proverbs, and of Songs, were compoſed before the ſetting out of that fleet. It may likewiſe be queſtioned whether that fleet brought any of that wood to Judea, becauſe it is ſo rare and precious, even in the Indies, that one pound of it coſts as much as three hundred weight of the beſt frankincenſe; as Garſias declares. Nor yet is it to be ſuppoſed, though this wood had been common in Judea in David's and Solomon's time, that they would have mixed it with myrrh and cinnamon: For the *agalloch*, or *Indian lign aloe*, is ſo odoriferous and ſo agreeable that it ſtands in no need of any compoſition to increaſe or moderate its perfume.

Yet there is another kind of wood, called the *Syrian aloe*, or of Rhodes, and of Candia, called otherwiſe *aſpalatha*, which is a little ſhrub covered with prickles; of the wood of which perfumers (having taken off the bark) make uſe to give a conſiſtency to their perfumes, which otherwiſe would be too thin and liquid. Caſſiodorus obſerves that this is of a very ſweet ſmell, and that in his time they burned it before the altars inſtead of frankincenſe. Levinus Lemnos ſays that it reſembles very much the *agalloch*, or *Indian lign aloe*. All which conſiderations make it probable that *ahalim* ſhould have been rendered the *aſpalatha*. [See *Aloe*.]

LIGURE. [In Hebrew leſchem.] A precious ſtone. Theophraſtus and Pliny deſcribe it as reſembling the carbuncle, of a brightneſs ſparkling like fire.

It was the firſt in the third row of the High Prieſt's breaſt plate; and on it was inſcribed the name *Gad*. Exod. xxviii. 19.

LILY.

LILY. Hoſea xiv. 5. the *tulip.**

The lily of the field, Math. vi. 28. probably means the *martagon* or wild lily of the mountains.† They are of different colours, white, orange, purple, &c. and ſome, beautifully variegated with ſtreaks and ſpots. They were ſo plentiful in Canaan that it ſeems ovens were heated with their decayed ſtalks: See verſe 30, of the ſame chapter. This paſſage is one of thoſe of which Sir Thomas Browne ſays, that "the variouſly interſperſed expreſſions from plants and flowers elegantly advantage the ſignificancy of the text."

The lily of the valley, or white lily, is a flower cultivated in our gardens, and much admired for its delicate whiteneſs and exquiſite fragrance.

Yet Harmer ſuppoſes that the *eglantine* is ſpoken of Cantic. ii. 2. Whatever flower it might be, it is certain that, in addition to the charming images it gives his poetry, it furniſhed Solomon with a pattern for ſome graceful ornaments in the fabric and furniture of his temple.‡

LION. A large beaſt of prey: For his courage and ſtrength called the king of beaſts.

This animal is produced in Africa, and the hotteſt parts of Aſia. It is found in the greateſt numbers in the ſcorched and deſolate regions of the torrid zone, in the deſerts of Zaara and Biledulgerid, and in all the interior parts of the vaſt continent of Africa. In theſe deſert regions, from whence mankind are driven

* שושנה *ſhoſhannah*. In the Syriac *ſhuſhanto*; Arabic *ſauſan*; and in the Greek σουσον *ſouſon*. *Tulipa*, Tourn. inſt. R. H. 373. tab. 199, 200. Lin. gen. plan. 376.

† Hort. Cliff. 120. c. B. P. 177. ‡ 1 Kings, vii. 19, 22, 26.

driven by the rigorous heat of the climate, this animal reigns ſole maſter. Its diſpoſition ſeems to partake of the ardour of its native ſoil. Inflamed by the influence of a burning ſun, its rage is moſt tremendous, and its courage undaunted. Happily, indeed, the ſpecies is not numerous, and is ſaid to be greatly diminiſhed; for, if we may credit the teſtimony of thoſe who have traverſed thoſe vaſt deſerts, the number of lions is not nearly ſo great as formerly. Mr. Shaw obſerves, that the Romans carried more lions from Lybia in one year for their public ſpectacle, than could be found in all that country at this time. It is likewiſe remarked, that in Turkey, Perſia, and the Indies, lions are not ſo frequently met with as in former times.

From numberleſs accounts we are aſſured that, powerful and terrible as this animal is, its anger is noble, its courage magnanimous, and its temper ſuſceptible of grateful impreſſions. It has been often ſeen to deſpiſe weak and contemptible enemies, and even to pardon their inſults when it was in its power to puniſh them. It has been known to ſpare the life of an animal that was thrown to be devoured by it: To live in habits of perfect cordiality with it; to ſhare its ſubſiſtence, and even to give it a preference where its portion of food was ſcanty.

The form of the lion is ſtrikingly bold and majeſtic. His large and ſhaggy mane, which he can erect at pleaſure, ſurrounding his awful front: His huge eyebrows; his round and fiery eye balls, which, upon the leaſt irritation, ſeem to glow with peculiar luſtre: Together with the formidable appearance of his teeth—exhibit a picture of terrific grandeur which no words can deſcribe.

The

The length of the largeſt lion is between eight and nine feet; the tail about four; and its height about four feet and an half. The female is about one fourth part leſs, and without a mane.

As the lion advances in years its mane grows longer and thicker. The hair on the reſt of the body is ſhort and ſmooth, of a tawny colour, but whitiſh on the belly.

Its roaring is loud and dreadful. When heard in the night it reſembles diſtant thunder. Its cry of anger is much louder and ſhorter.

The lion ſeldom attacks any animal openly, except when impelled by extreme hunger; in that caſe no danger deters him. But, as moſt animals endeavour to avoid him, he is obliged to have recourſe to artifice, and take his prey by ſurpriſe. For this purpoſe, he crouches on his belly in ſome thicket, where he waits till his prey approaches; and then, with one prodigious ſpring, he leaps upon it at the diſtance of fifteen or twenty feet, and generally ſeizes it at the firſt bound. If he miſs his object he gives up the purſuit; and, turning back towards the place of his ambuſh, he meaſures the ground ſtep by ſtep, and again lies in wait for another opportunity. The lurking places are generally choſen by him near a ſpring, or by the ſide of a river, where he has frequently an opportunity of catching ſuch animals as come to quench their thirſt.

The lion is a long lived animal, although naturaliſts differ greatly as to the preciſe period of its exiſtence. Of ſome that have been trained in the Tower of London one lived to the age of ſixty three years, and another exceeded ſeventy.

The attachment of a lioneſs to her young is remarkably ſtrong. For their ſupport ſhe is more ferocious than the lion himſelf: Makes her incurſions with greater boldneſs; deſtroys, without diſtinction, every animal that falls in her way, and carries it reeking to her cubs. She uſually brings forth in the moſt retired and inacceſſible places: And when affraid that her retreat ſhould be diſcovered, endeavors to hide her track by bruſhing the ground with her tail. When much diſturbed or alarmed, ſhe will ſometimes tranſport her young (which are uſually three or four in number) from one place to another in her mouth: And, if obſtructed in her courſe, will defend them to the laſt extremity.

The lion has ſeven names in ſcripture according to his different ages: *Gur* or *gor*, a young lion, a lion's whelp; *chephir*, a young lion; *ari*, a young and vigorous lion; *ſchachal*, one in full ſtrength of his age; *ſchachaz*, a vigourous lion; *lebi*, an old one; *laiſh*, one decrepid, worn out with old age.

The ſcripture, alſo, has taken notice of whatever is terrible in him; his look, his walk, his roar, his teeth, his paws, and his tail.

It is taken properly for the moſt courageous and generous of all wild beaſts; an emblem of ſtrength and valour, Job, xxxviii. 39. Prov. xxviii. 1. To which are compared (1.) Jeſus Chriſt, the great, mighty, and invincible lion of the tribe of Judah, who conquers and leads captive his own and his people's enemies, Rev. v. 5. (2.) The tribe of Judah and its kings, who were valiant, courageous, and terrible, to their enemies; and made a prey of them, Gen. xlix. 9. (3.) The devil, who, like a fierce and

and hungry lion, ſeeks all opportunities and advantages to enſnare and deſtroy mankind, 1 Pet. v. 8. (4.) Tyrants and violent oppreſſors, 2. Tim. iv. 17. (5.) Enemies and evils of every kind, Pſal. xci. 13. (6.) Pretended difficulties and hindrances to divert one from duty, Prov. xxii. 13.

LIZARD. A ſcaly, four footed, amphibious animal; with a long, tapering tail. There are many ſorts of them, one of which is moſt celebrated under the name of crocodile or alligator.

We find ſeveral ſorts of lizards in the ſcripture: At leaſt we have three or four words there for it; *letea*, *chomet*, *tinſchemeth*, and *ſemamith*. The three firſt are to be met with in Levit. xi. 30. the fourth is deſcribed in Prov. xxx. 28. Bochart maintains the latter to be the lizard *(ſtellio)* againſt thoſe who tranſlate it *ſpider*, *leach*, or *ape*.

LOCUST.* A large inſect of the graſshopper kind; about three inches long. It has two horns or feelers about an inch in length: Theſe, and the head, are of a browniſh colour. The ſhield on its back is greeniſh; the body brown, ſpotted with black; and the underſide purple. It is furniſhed with four wings: The upper pair are brown, with ſmall duſky ſpots; the under are more tranſparent, and of a light brown tinctured with green.†

The inſect increaſes prodigiouſly, and thence has its Hebrew name.‡

There

* Gryllus criſtatus. Lin. Syſt. Nat. p. 699. no. 37.

† A very curious and circumſtantial account of this inſect is to be found in Dillon's travels through Spain, p. 256. &c. 4to edit.

‡ From רבה to *multiply*.

There are various ſpecies of them, indeed, which conſequently have different names: And ſome are more deſtructive of the fruits of the earth than others.

Moſes declares all creatures that fly, and walk upon four feet, to be impure; but he excepts thoſe which, having their hind feet longer than the others, ſkip and do not crawl upon the earth. Afterwards he deſcribes four ſorts of locuſts*, called in Hebrew *arbi*, *ſalah*, *chargol*, and *hachagab*, which St. Jerom tranſlates *bruchus*, *attacus*, *ophiomacus*, and *locuſta*. Joh. Ludolphus, in his moſt excellent and learned treatiſe *de locuſtis*, ſays that *chargol* hath a bunch on its head, and a tail, *arbeh* hath neither, *ſolam* only the bunch, and *chagob (hachabad)* a tail and not a bunch. Whether this be an accurate and true diſcrimination, or not, does not concern us to know.

They are very common in Aſia, Africa, and Europe. They ſometimes come in ſuch ſwarms that the whole air is darkened by their flight for ſeveral miles. They devour every kind of vegetable and all the fruits of the earth in ſuch a manner as to occaſion a famine.

GOD ſmote Egypt with a plague of locuſts which ravaged every thing that was left remaining in the fields belonging to that country.†

The dire armies of theſe invading deſtroyers are magnificently deſcribed in ſcripture. We ſelect the ſublime deſcription of the prophet Joel‡, and accompany it with a paraphraſe.

A fire conſumeth before them, and a flame devoureth behind them. The land is as the garden of Eden before them, but

* Levit. xi. 21.

† Exod. x. 4, 12. &c. Pſal. lxxviii. 46. civ. 34.

‡ Chap. ii. The commentary is from Pocoke and Chandler.

but behind a deſolate wilderneſs. Yea, there ſhall be no eſcaping for them.

All before them they ſhall ſeize upon and devour; as though a fire had deſtroyed it: And the places they leave behind them ſhall look as though they had been conſumed by a ſcorching flame. Though the land before their coming ſhall appear beautiful for its verdure and fruitfulneſs as the garden of Eden; yet, after the ravages they have made on it, it ſhall look like a deſolate and uncultivated wilderneſs. Neither leaves, nor ſhoots, nor fruits, nor grain ſhall eſcape them.

Their appearance is like the appearance of horſes: And like horſemen ſo ſhall they run.

Their appearance, in ſhape and fierceneſs, is like that of horſes. And they ſhall overrun the country with the ſpeed of horſemen when ſuddenly invading an enemy's land.

Bochart obſerves from ſeveral authors that the locuſt hath an head very much reſembling the horſe. But I do not apprehend the prophet here deſcribing the *ſhape* of the inſect, but rather his *properties*, his fierceneſs and ſwift motion. And on this account it is juſtly likened to an horſe for fierceneſs, and to horſemen for ſpeed. Thus the locuſts in Rev. ix. 7. are compared to *horſes prepared to battle*; furious and impatient for the war.

They ſhall leap like the ſound of chariots on the tops of mountains; like the noiſe of a flame of fire conſuming ſtubble; like a mighty people ready prepared for war.

The noiſe of their coming ſhall be heard at a diſtance, like the ſound of chariots paſſing over the mountains. When they fall on the ground and leap

from

from place to place and devour the fruits, the ſound of them will reſemble the crackling of the ſtubble when conſuming by the flames; or the din and clamour of an army ready prepared to engage in battle.

How this deſcription agrees to the locuſts is ſhewn abundantly by Bochart; who tells us, from ſeveral authors, that they fly with a great noiſe; as St. John has alſo deſcribed them, Rev. ix. 9. *the ſound of their wings was as the ſound of chariots, of many horſes running to battle;* that they may be heard at ſix miles diſtance; and that when they are eating the fruits of the earth the ſound is like that of a flame driven by the wind.

The people ſhall be much pained at their preſence. Every countenance ſhall gather blackneſs.

Their approach ſhall be heard with conſternation, their ravages obſerved with diſtreſs: Every face ſhall wear the marks of the moſt dreadful fear.*

They ſhall run like mighty men; they ſhall ſcale the walls like warlike men: They ſhall go every one in his ways, and they ſhall not diſorder their marches. Neither ſhall any one preſs his comardes; they ſhall march every one in his path: And when they ſhall fall upon a ſword, not one of them ſhall be wounded. They ſhall range through the city, they ſhall run upon the wall, they ſhall climb up the houſes, and enter in at the windows, like a thief.

They ſhall march in a ſwift and orderly manner. No place ſhall be inacceſſible to them. Nor any force able to withſtand them.

Of

* Virgil gives the epithet of *black* to *fear*:

"Caligantem nigra formidine lucum." Georg. iv.

The ſame expreſſion with this of Joel is uſed by the prophet Nahum, ii. 10. to denote the extremity of ſorrow and pain: *The knees ſmite together, and much pain is in all loins, and the faces of them all gather blackneſs.*

Of the regular and orderly motion of theſe inſects, St. Jerom, in his notes upon this place, gives an account from his own experience. Bochart quotes confirmation of the ſame circumſtance from Cyril, Theodoret, Sigebert, and others.

By reaſon of this nimbleneſs, and the outward coat of their ſkin being ſo hard and ſmooth, though they light on the edge of a ſword, they are not wounded.

The earth trembles before them. The heavens ſhake. The ſun and moon are darkened: And the ſtars withdraw their brightneſs.

All nature ſhall become ſenſible of the greatneſs of the affliction they occaſion. For ſo large ſhall their numbers be that they ſhall intercept the light of the heavenly bodies.*

And Jehovah ſends his voice before his army: for his camp is exceeding large, for he is mighty who executes his command: For the day of Jehovah is great and terrible, and who ſhall abide it!

Like a leader, or general, the Lord ſhall command this his army; and make the meaneſt parts of his creation the inſtruments of his vengeance.—This mighty and innumerable ſwarm ſhall devour the produce of your country: They will lay deſolate all its vineyards; ſtrip the vine of its leaves, and its branches of their bark.† So that from the want of corn and wine you ſhall not be able to furniſh the expected offerings for the holy altar.‡ Your fruitful fields ſhall be waſted and laid deſolate; your harveſts ſhall fail; and your very ground mourn, as it were, for the total

* Bochart quotes the ancients, and we have ſeveral teſtimonies from modern hiſtory, to prove that this is ſometimes literally the caſe.

† Ch. i. v. 7. ‡ ibid. v. 9.

total deſtruction of its fruits.* So that upon this failure your barns and your granaries ſhall become empty and deſolate.† Herds of cattle ſhall complain, and flocks of ſheep periſh, for want of paſture.‡

Dreadful ſhall this day be to the inhabitants of the land. And ¿ who is there, who can bear up and ſupport himſelf under ſo general a calamity ?§

Dr. Shaw‖, by whoſe excellent zoological remarks in his travels, ſo many paſſages in the ſacred writings have been elucidated, has ſhewn, from the teſtimony of his own obſervation, that theſe poetical expreſſions are ſcarcely hyperbolical with reſpect to this formidable inſect. And Pliny, the Roman naturaliſt, gives a deſcription of its migratory ſwarms almoſt equally ſublime with that of the eaſtern poet. 'This plague, ſays he, is conſidered as a manifeſtation of the wrath of the Gods. For they appear of an unuſual ſize; and fly with ſuch a noiſe from the motion of their wings that they might be taken for birds. They darken the ſun. And the nations view them in anxious ſuſpenſe; each apprehenſive leſt their own lands ſhould be overſpread by them. For their ſtrength is unfailing: And, as if it were a ſmall thing to have croſſed oceans, they pervade immenſe tracts of land, and cover the harveſts with a dreadful cloud: Their very touch deſtroying many of the fruits of the earth, but their bite utterly conſuming all its products, and even the doors of houſes.'¶

It

* Verſes 10, 11. † v. 17. ‡ 18. § Ch. ii. 11.

‖ Travels into the Eaſt, p. 256, &c. Fol. Edit.

¶ Nat. Hiſt. l. xi. c. 29.

As extraordinary as the latter circumſtance may appear, Mr. Adanſon mentions a very ſimilar one to which he was witneſs: "a ſwarm of locuſts at Senegal devoured even the dry reeds with which the huts were thatched." Voyages a Senegal.

It is well known that locuſts were eaten in the eaſt. And commentators have exhauſted their learning and ingenuity to prove that St. John eat theſe inſects in the wilderneſs.* But the word in the original, ſignifies alſo *buds* or *pods* of trees, as ſeveral learned men have proved.† And every one muſt ſuppoſe that the baptiſt lived on a food which was very eaſy to be made ready, and probably that which nature itſelf furniſhed accommodate to his palate. Locuſts are never eaten without ſome kind of previous dreſſing; ſuch as roaſting, or drying them in the ſun, or ſalting and ſmoaking them: Which does not ſeem an occupation worthy the baptiſt, whom the ſcripture repreſents as ſufficiently taken up in devout meditation and ſpiritual exerciſes. [See *Carob Tree.*]

LOUSE. It would be needleſs to deſcribe this little contemptible inſect.

Various as are the antipathies of mankind; all ſeem to unite in their diſlike to this animal, and to regard it as their natural and moſt nauſeous enemy. Whenever wretchedneſs, diſeaſe, and hunger, ſeize upon man, the louſe ſeldom fails to add itſelf to the tribe, and to increaſe in proportion to the number of his calamities.

Lice were ſent into Egypt to humble the pride of Pharaoh.‡ For when Moſes found the king inflexible, notwithſtanding three miracles had already been wrought

* Matth. iii. 4. Mark, i. 8.

† Athanaſius, Iſiodorus Dam. Epiſt. l. 1. Ep. 5, and 132. Paulinus carm. de Joan. Pantelion diac. de lum. ſanc. L. Capell. comment. &c. &c.

‡ Exodus, vii.

wrought to convince and humble him, he touched the duſt with his rod, which was immediately turned into *lice*; or, as ſome think, into gnats, which ſmall inſect is more common, and the ſting more tormenting in Egypt than any where elſe. But our verſion ſeems more agreeable to the original, and to the generality of antient and modern tranſlations and expoſitions.* Theſe infected men and beaſts in ſuch quantities that one would have imagined that all the duſt of Egypt had been converted into lice. Pharaoh ſent for his magicians, and bid them try their ſkill, in vain; for either their power proved too ſhort, or was curtailed by a ſuperiour hand: So that they were forced to acknowledge that the finger of GOD did plainly diſplay itſelf in this miracle.

MALLOWS. Job, xxx. 4. Schultens interprets this of the *halimus*, which Dioſcorides deſcribes as a kind of bramble, without thorns, and ſays that its leaves are boiled and eaten.† Galen ſays that the tops, when young, were uſed for food. And Serapion writes that they were cryed about the ſtreets of Bagdad.

Yet I know of no reaſon why we may not underſtand it of the mallows, as it is in our tranſlation; for that herb, it appears, was uſed for food.‡

It

* Chaldee, Targum, Joſephus, Antiq. l. 2. c. 14. Rabbin Montan, Munſter, Vatabl. Jun. Bochart, et al.

† "Halimus, quod populus Syriæ *maluch* vocant, eſt arbuſtum, ex quo fiunt ſepes, rhamno ſimile, niſi quod caret ſpinis. Folium ejus coquitur et comeditur."——Εν τη χαραδρα τρωγοντες αλιμα, και κακα τοιαυτα συλλεγοντες: Says Antiphanes, ſpeaking of the Pythagoreans.

‡ See Hor. l. i. od. 31. v. 16. and epod. 2. and Martial, lib. 2. epig. 88.

It is ſufficient, that ſome mean herb is ſpoken of, which the miſerably poor might uſe to ſatisfy hunger.

MANDRAKE.* Moſes informs† us that Reuben the ſon of Leah, being in the field, happened to find *mandrakes*, which he brought home to his mother. Rachel had a mind to them, and obtained them from Leah on this condition, that ſhe ſhould conſent that Jacob ſhould be her bed fellow the night following.

The term *dodaim*, here made uſe of by Moſes, is one of thoſe words of which the modern Jews do not underſtand the true ſignification. Some tranſlate it by violets‡, others lilies§ or jeſſamin, truffle or muſhroom.‖ Bochart ſuppoſes it to be the citron; as does Calmet¶ and others.** Celſius is perſuaded that it is the fruit of the lote tree.†† And Ludolf‡‡ maintains that it ſtands for a certain fruit which the Syrians call mauz, of which the figure and taſte has a great reſemblance to the Indian fig.§§

It appears from ſcripture that the *dodaim* are a ſort of fruit, known in Meſopotamia and Judea, which are ripe about wheat harveſt, have an agreeable ſcent, may be preſerved, and are placed with pomgranates.‖‖

Thoſe

* Mandragora. Lin. ſp. plant. 221. Tournef. inſt. R. H. 76. tab. 12.

† Gen. xxx. 14. ‡ Onkel. in loc. § Oleaſt.

‖ Junius. ¶ Comment. in Geneſ. xxx. 14.

** Hiller. hierophyt. p. 1. p. 268. Sir. T. Browne, vulg. er.

†† *Lotus Cyreniaca*: Called in Africa and Aſia *Sidra*, and *Nobac*. A ſmall tree like the *Acacia*, with leaves and flowers reſembling thoſe of the *Jujub*, bearing little round aromatic apples in flavour and taſte ſo delicious that they are fit only for the tables of Princes. It grows in Judea and Syria; and bears fruit both in ſpring and autumn.

[See Taylor's Heb. Conc. root 364.

‡‡ Hiſt. Æ thiop. l. 1. c. 72. p. 104. §§ Ficus Indica.

‖‖ Gen. xxx. 14. and Cantic. vii. 13.

Thoſe who would ſupport the tranſlation of this word by *mandrakes* rely upon this reaſon: Rachel, having a great deſire to have children, it may be preſumed ſhe coveted Leah's mandrakes with that view. For it was a general opinion among the ancients that there was a certain quality in the juice of mandrakes to excite amorous inclinations, and therefore they are called *apples of love** : And the Hebrew word *dod*, from which comes *dodaim*, frequently is ſet to ſignify *love*.† Thus whether we conſider this fruit as pleaſant to the eye, ſmell, or taſte, or as a reſtorative of nature and helpful to conception, any of theſe reaſons is ſufficient why Rachel ſhould take ſuch a liking to them. We are, however, led to ſuppoſe it the laſt mentioned property: And ſuſpect that the ſame uſe might reconcile Shulamith to their odour. Cantic. vii. 13. Maundrel obſerves that the chief Prieſt of the Samaritans informed him that they were ſtill noted for this prolific virtue.‡

Travellers have told us that in Pekin in China there is a kind of mandrake ſo valuable, and which when mixed with any liquor makes ſo rich a cordial, that a pound of the root of it (for in the root lies all the virtue) is worth twice its weight in ſilver.

MANNA. The food of the children of Iſrael which GOD gave them in the deſarts of Arabia, during their continuance there for forty years, from the eighth encampment in the wilderneſs of Sin.

The

* And they called Venus, the goddeſs of love, *Mandrageritis*.

† Bauhin. hiſt. plant. tom. 3. p. 614. Matthiolus in Dioſcor. Brodeus in Theophraſt. and a letter of the Emperor Julian to Calixenes.

‡ Trav. p. 61.

The manna mentioned by Moſes was a little grain, white like hoar froſt, round, and of the bigneſs of coriander ſeed.* It fell every morning upon the dew; and when the dew was exhaled by the heat of the ſun the manna appeared alone, lying upon the rocks or the ſand.† It fell every day, except on the ſabbath; and this only around the camp of the Iſraelites.‡ It fell in ſo great quantities during the whole forty years of their journey that it was ſufficient to feed the whole multitude, of above a million of ſouls. Every one of whom gathered the quantity of an omer§ for his ſhare every day. It maintained the whole multitude; yet none of them found the eating it, attended with any inconvenience. Every ſixth day there fell a double quantity, and though it putrified and bred maggots when it was kept any other day, yet on the *ſabbath* it ſuffered no ſuch alteration. And the ſame manna which was melted by heat of the ſun, when it was left in the field, was of ſo hard a conſiſtence when it was brought into the houſe that it was uſed to be beaten in mortars, and would even endure the fire; was made into cakes and baked in pans.

To commemorate their living upon omers, or tenth deals, of manna, one omer of it was put into a golden vaſe, and preſerved for many generations by the ſide of the ark.‖

Our tranſlators, and others, make Moſes fall into a plain contradiction, in relating this ſtory of the manna; which they render thus, *and when the children of Iſrael ſaw it, they ſaid one to another it is manna, for they wiſt not what it was:* Whereas the ſeptuagint, and ſeveral

* Exod. xvi. 14. † Numb. xi. 7. ‡ Exod. xvi. 5.
§ About two quarts and a pint, of our meaſure. ‖ Exod. xvi. 32.

eral authors, both antient and modern, have tranſlated the text according to the original: *The Iſraelites, ſeeing this, ſaid one to another, ¿ what is it? For they knew not what it was.* For we muſt obſerve that the word by which they aſked the queſtion was in their language *man hu*, which ſignifies likewiſe *food ready prepared*; and therefore it was always afterwards called *man*, or *manna*.

The ſcripture gives to manna the name of *the bread of heaven*, and *the food of angels**: Which are undoubtedly figurative alluſions to its origin and its value. The author of the book of wiſdom ſays† that it ſo accommodated itſelf to every one's taſte, that it proved palatable and pleaſing to all. And ſtill at this day, there falls manna in ſeveral places of the world: In Arabia, Poland, Calabria, Mount Libanus, Dauphine, and elſewhere. The moſt famous is that of Arabia, which is a kind of condenſed honey, to be found in ſummer upon the leaves of the trees, the herbs, the rocks, or the ſand of Arabia Petrea. It is of the ſame figure that Moſes deſcribes. That about Mount Sinai is of a very ſtrong ſmell, which is communicated to it by the herbs upon which it falls. It very eaſily evaporates, inſomuch that if thirty pounds of it were to be kept in an open veſſel, there would hardly ten of it remain at the end of fifteen days. Salmaſius thinks

* "*Angel's food*:" Pſal. lxxviii. 25. A remark of Dr. Durell's, upon this paſſage may ſerve to remove many difficulties. אבירים ſeems to ſignify *oxen* in this place, as Pſal. xxii. 12. l. 13. lxviii. 30. Iſai. xxxiv. 7. Jer. l. 11. but this word is uſed *in no other place* to denote *angels*. The corresponding word צידה which ſignifies any *food procured by hunting*, countenances the firſt ſenſe. I would therefore tranſlate—*every one eat the fleſh of oxen: He ſent them veniſon* (or victuals) *in plenty*. See לחם rendered *fleſh*, Zeph. i. 17.

† Ch. xvi. 20, 21.

thinks this of the ſame kind with that which fed the children of Iſrael. Several moderns are of the ſame opinion. It is true that the Arabian manna has a medicinal quality: But they pretend that if one ſhould make it habitual, the ſtomach might be accuſtomed to it, as we know that people may be brought to ſuch a diet as is naturally but little convenient for maintaining health. But we ought alſo to acknowledge that the manna ſpoken of by Moſes, had miraculous qualities, not to be found in the common; and which probably laſted no longer than while the Iſraelites were fed with it. However, we ſhall preſent the opinion of the learned Michaelis*, and with it conclude this intereſting article.

"Manna bears a very near reſemblance to the dew. Its origin is the very ſame; the only difference being that it remains, whereas dew evaporates. From this reaſon it is that in the countries, where manna is found, they have imagined that, like dew, it fell from above, and this conceit has got footing in the languages. There is another kind which the Arabs, by way of diſtinction, term *celeſtial manna*. In the holy ſcripture we read that the manna fell along with the dew, and by the ſame figure which the profane poets made uſe of in calling the latter a gift of heaven, the truly inſpired poet has called the manna *bread from heaven*. Theſe expreſſions, to which the orientals were accuſtomed from their early years, have confirmed them in the opinion that the manna deſcended. It was not till the middle of the 16th century that the falſity of that opinion began to be ſeen into, and that in Italy manna was found to be no more than a gum exuding

* On the influence of opinions or language. 4to, p. 56.

exuding from plants, trees, and buſhes, on being pierced by certain inſects."

MARBLE. A valuable kind of ſtone: Of a conſtitution ſo hard and compact, and of a grain ſo fine, as readily to take a beautiful poliſh. It is dug out of quarries in large maſſes, and is much uſed in buildings, ornamental pillars, &c. It is of different colours, black, white, &c. and is ſometimes moſt elegantly clouded and variegated. The ſtone mentioned 1 Chron. xxix. 2. and in Eſth. i. 6. is in the original called the ſtone of *ſis* or *ſhiſh*: and is probably a precious ſtone unknown to us, rather than a kind of marble. David mentions it as ſuch in the enumeration he makes of thoſe he had collected for the works, or to adorn the veſſels of the temple. It is mentioned in the book of Eſther as part of the pavement of Ahaſuerus. The ancients ſometimes made pavements wherein were ſet very valuable ſtones.*

MELON.† A luſcious fruit, ſo well known that a deſcription of it would be ſuperfluous. It grows to great perfection, and is highly eſteemed, in Egypt; ſerving the poorer inhabitants for food, drink, and phyſic.‡ The juice is peculiarly cooling and agreeable in that ſultry climate; where it is juſtly pronounced one of the moſt delicious refreſhments that nature, amidſt her conſtant attention to the wants of man, affords in the ſeaſon of violent heat. The

* "Eo deliciarum pervenimus, ut niſi *gemmas* calcare nolimus." Seneca, epiſt. 86. And Apuleius, thus deſcribes the pavement of the apartments of Pſyche, "pavimenta ipſa *lapide pretioſo* cæſim diminuto, in varia pictura genera diſcriminabantur."

† Melo, Tournef. inſt. R. H. 104, tab. 32. Cucumis, Lin. gen. pl. 969.

‡ Haſſelquiſt, p. 256.

The Iſraelites after their departure from Egypt, regretted the loſs of this fruit, whoſe pleaſant liquor had ſo often quenched their thirſt, and relieved their wearineſs in their ſervitude; and which would have been exceedingly grateful in a dry, ſcorching, deſart.

MILLET.* A kind of grain, very ſmall, but extremely productive.

MINT.† A garden herb, well known.

The law did not oblige the Jews to give the tythe of this ſort of herbs: It only required it of thoſe things which could be comprehended under the name of income or revenue. But the Phariſees, deſirous of diſtinguiſhing themſelves by a more ſcrupulous and literal obſervance of the law than others, gave the tythes of mint, aniſe, and cummin. Matth. xxiii. 23. Chriſt did not diſcommend this exactneſs; but complained that while they were ſo preciſe in theſe leſſer matters, they neglected the more eſſential commandments of the law, and ſubſtituted obſervances frivolous and inſignificant in the place of *juſtice*, *mercy*, and *truth*.

MOLE. A well known little animal.

The Hebrew word *thinſemeth*, Levit. xi. 30. Bochart thinks means the *chameleon*, a kind of lizard which has its mouth always open for breathing, whence it has its Hebrew name. The ſame author thinks *choled*, tranſlated *weaſel*, in the preceding verſe, the true word for the *mole*. We again find the word, in Iſai. ii. 20. from a verb which ſignifies *to dig*, which agrees with, and by the conſent of interpreters is taken for, this animal.

MOTH.

* Milium, Tournef. inſt. R. H. 514. tab. 298. Lin. gen. plant. 73.
† Mentha, Tournef. inſt. 188. tab. 89. Lin. gen. plant. 633.

MOTH. A little inſect which inſenſibly conſumes that in which it takes up its lodging. Some lodge in and deſtroy cloth, and others flowers, leaves, &c.

Misfortunes, or judgments, which inſenſibly conſume men's characters or eſtates, are likened in ſcripture to the devaſtations of the *moth*. Iſai. l. 9. li. 8. The beauty, glory, and wealth of mortals, are deſcribed as waſting like a *moth*, Pſal. xxxix. 11; ſecretly, inſenſibly, but quickly, conſumed.—He who buildeth his fortunes by methods of injuſtice, is, by Job, chap. xxvii. 18. compared to the *moth*, which, by eating into the garment wherein it makes its habitation, deſtroys its own dwelling. The ſimile repreſents the oppreſſor as working ruin to his own unrighteous acquiſitions.

MOUSE. A ſmall miſchievous animal, known by every body. All interpreters acknowledge that the Hebrew word *achbar* ſignifies a *mouſe*; and more eſpecially a *field mouſe*. Moſes declares it to be unclean, Levit. xi. 29. which inſinuates that it was eaten ſometimes. And in truth it is affirmed, that the Jews were ſo oppreſſed with famine, during the ſiege of Jeruſalem by the Romans, that, notwithſtanding this prohibition, they were compelled to eat dogs, mice, and rats.* Iſaiah†, juſtly reproaches the Jews with eating the fleſh of mice, and other things that were impure and abominable. Herodotus imputes the ruin of the army of Sennacherib to *mice*‡: Theſe creatures, he ſays, having gnawed the leather of their bucklers one night, and the ſtrings of their bows, Sennacherib was obliged to retreat with precipitation.

It

* Hiſt. Hebr. templi ſecundi, p. 241. † lxvi. 17.
‡ Lib. 2, c. 142.

It is known what ſpoil was made by mice in the fields of the Philiſtines*, after this people had brought into their country the ark of the Lord: So that they were obliged to take the reſolution to ſend it back, accompanied with mice and emrods of gold, as an atonement for the irreverence they had committed, and to avert from their land the vengeance that purſued them.—The Aſſyrians who beſieged Bethulia, when they ſaw the Hebrews come out of the city in order of battle, expreſſed their ſcorn and contempt by comparing them to mice.†

MULBERRYTREE. 2 Sam. v. 23. and 1 Chron. xiv. 14. 15. The ſound of people's going upon the tops of the trees, is a thing not ſo congruous to our conceptions, we are therefore induced to ſuſpect that the word *Bochim*, which our tranſlation calls *mulberry-trees*, is, in reality, the proper name of a place; and *Beroche Bochim*, *tops of mulberrytrees*, may ſignify the mountains of Bochim. And ſo the ſenſe of the words will be, "*when thou heareſt a noiſe, as of many people marching, upon the hills, or high places, of Bochim, then* thou haſt nothing to do but to *fall immediately upon the enemy.*" This interpretation clears the text from any ſeeming abſurdity.

MULE. A mongrel kind of quadruped, between the horſe and the aſs. Its form bears a conſiderable reſemblance to the laſt mentioned animal: But in its diſpoſitions it is rather vicious and intractable; ſo that its obſtinacy has become a proverb.

With this creature the early ages were probably unacquainted. It is very certain the Jews did not breed

* 1 Sam. v. 6, 7. &c. † Judith xiv. 2.

breed mules becauſe it was forbidden them to couple together two creatures of different ſpecies.* But they were not prohibited the making uſe of them: Thus we find in David's time that they had become very common, and made up a conſiderable part of the equipage of princes.†

Some have thought that Anah, ſon of Zibeon, found out the manner of breeding mules.‡ Our tranſlation expreſsly ſays it. But the word in the original never ſignifies mules, but they are always expreſſed by a word which has no reſemblance with it. It is ſaid that *Anah found the jemim in the wilderneſs:* But the word rendered *found* does not ſignify to invent or diſcover ſome new thing. It is uſed more than four hundred times in the bible; and always ſignifies to find a thing which exiſts already, or to encounter with a perſon or enemy. For example, as when it is ſaid of the tribes of Judah and Simeon that they *found*, or encountered with, *Adoni Beſeck, at Beſeck, and fought againſt him.* Jud. i. 5. And of Saul, that *the archers found him, and he was ſore wounded.* 1 Sam. xxxi. 3. And of the prophet who went from Judah to Bethlehem, that *a lion found*, or met, *him in the way, and ſlew him.* 1 Kings, xiii. 24. It does not follow that every thing which happens in feeding of aſſes ſhould relate to thoſe animals, or their production: Beſides, there is no reference here to horſes or mares, without which mules cannot be produced. Nor is it probable that the way of engendering mules was ſo known in the land of Edom where Anah lived, ſince we read nothing

* Levit. xix. 19.

† 2 Sam. xiii. 29. xviii. 9. 1 Kings, i. 33, 38, 44. x. 25. xvii. 2 Chron. ix. 24.

‡ Gen. xxxvi. 24.

ing of theſe animals till David's time, as we have obſerved before, which was more than ſeven hundred years after. It is therefore much more likely that the Samaritan verſion has the true ſenſe of the original, in rendering *Emeans*, who were neighbours of the Horites, Gen. xiv. 5. and likewiſe the Chaldee paraphraſe tranſlating it *giants*, becauſe the *Emeans* or the *Emines* were as tall as the *Anakims*, and paſſed for giants as well as they; as Moſes obſerves, Deut. ii. 10. It ſeems alſo that the Septuagint, Aquila, Symmachus, and Theodotian, mean to expreſs the ſame. And this verſion we are advocating is not expoſed to the difficulties which the other tranſlations labour under. And it is a much more remarkable circumſtance, and more proper to give a character of diſtinction to Anah, that he met and combated ſuch formidable people as the Emeans were, who perhaps lay in ambuſh for him in the wilderneſs, than to obſerve with the Latin, vulgate, and ſome others, that he diſcovered *hot ſprings*, or that he had invented the production of *mules*, which ſhould be looked upon rather as an effect of chance than of art or reaſon. This has induced ſome of the Jewiſh Rabbies* to abandon the opinion of a great many of their doctors, and to follow the Chaldee paraphraſe.

MUSTARD.† A well known garden herb.

Chriſt compares the kingdom of heaven to *a grain of muſtard ſeed, which a man took and ſowed in the earth, which indeed, ſaid he, is the leaſt of all ſeeds, but when it is grown*

* R. Solomon, Nachmanides, Jacob Abendanah, and Aaron Codraita.

† Sinapi. Tournef. inſt. R. H. 227, tab. 112. Lin. gen. pl. 735.

grown, is the greateſt among herbs, and becometh a tree ſo that the birds of the air come and lodge in the branches thereof. Math. xiii. 31, 32. This expreſſion will not ſeem ſtrange, ſays Sir Thomas Browne, if we recollect that the muſtard ſeed, though it be not ſimply and in itſelf the ſmalleſt of ſeeds, yet may be very well believed to be the ſmalleſt of ſuch as are apt to grow unto a ligneous ſubſtance, and become a kind of tree. He obſerves likewiſe that, the parable may not ground itſelf upon generals or imply any or every grain of muſtard, but point at ſuch a peculiar grain as from its fertile ſpirit and other concurrent advantages has the ſucceſs to become arboreous. The expreſſion alſo that it might grow into ſuch dimenſions that birds might lodge on its branches, may be literally conceived, if we allow the luxuriancy of plants in India above our northern regions. And he mentions upon this occaſion, what is recorded in the Jewiſh ſtory, of a muſtard tree that was to be climbed like a figtree. The Talmud alſo mentions one whoſe branches were ſo extenſive as to cover a tent.*

MYRRH.† A precious kind of gum, iſſuing by inciſion, and ſometimes ſpontaneouſly, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyſſinia. It is of a bitter taſte, but was much eſteemed for its delicious fragrancy, and variouſly uſed as an excellent perfume. Sometimes it was worn in the boſom, tied up in a little bag, to ſtrengthen the heart and exhilarate the ſpirits. Cantic. i. 13. It was always among the ingredients for embalming the dead.

The

* See on this ſubject Lightfoot's Heb. and talm. exercit. in loc. Tremell. in loc. Raphel. annot. ex Herodot. p. 163. and Doddridge's fam. expoſ.

† In Hebrew מֹר *myr.* Exod. xxx. 25.

The Magi who came from the Eaſt to worſhip Chriſt at Bethlehem made him among other things a preſent of myrrh.*

Mention is made in the goſpel of *wine mingled with myrrh*, Mark, xv. 23, which they offered to Jeſus at his paſſion, to take from him, as ſome ſuppoſe, the too quick ſenſe of pain. Among the Hebrews they were uſed to give to thoſe who were executed ſuch ſorts of ſtupifying liquors.† Some think this the ſame with the *wine mixed with gall*, mentioned by St. Matthew: But others diſtinguiſh between them.‡ St. Matthew, writing in Syriac, made uſe of the word *marra*, which ſignifies *myrrh*, *bitterneſs*, and *gall*: And it ſeems that the Greek tranſlator underſtood it in the latter ſenſe; ſo that there is a ſeeming difference in the accounts of the two evangeliſts.—It is certain that the *vinum myrrhatum* was uſed among the ancients.§

The myrrh ſpoken of Gen. xxxvii. 25. and xliii. 11. Celſus, from the affinity of names in Arabic, &c. concludes to be the gum called *ledum*, or *ladanum*.‖ Urſinus confirms, by unanſwerable proofs, this ſignification of the Hebrew *loth*.

MYRTLE.¶ A ſhrub, ſometimes growing to a ſmall tree, very common in Judea. It has a hard woody root that ſends forth a great number of ſmall flexible branches, furniſhed with leaves like thoſe of box, but much leſs and more pointed; they are ſoft to the touch, ſhining, ſmooth, of a beautiful green, and

* Matth. ii. 11. † Prov. xxxi. 6. See Talmud. tract. Sanhed. c. 6.
‡ Edwards' exercitations. § Plin. l. 14. c. 13.
‖ Hierobot. p. 1. p. 280.
¶ Myrtus, Tournef. inſt. R. H. 640. tab. 409. Lin. gen. plant. 543.

and have a ſweet ſmell. The flowers grow among the leaves, and conſiſt of five white petals diſpoſed in the form of a roſe: They have an agreeable perfume and ornamental appearance. They are ſucceeded by an oval, oblong berry, adorned with a ſort of crown made up of the ſegments of the calix: Theſe are divided into three cells containing the ſeeds.

Nehemiah ſent the people into the fields to bring myrtle, palm, and olive branches, to make tents at the feaſt of tabernacles.*

The tree is alſo ſpoken of by Iſaiah† and Zechariah.‡

NETTLES. It is not known what plant is intended by the word tranſlated nettles. It is mentioned in Job, xxx. 7. as large enough for people to gather themſelves under. Bochart ſuppoſes it the muſtard tree: But Celſius and Schultens think that there and in other places§ it means a thorny ſhrub, growing, ſometimes to a conſiderable height, in deſert, uncultivated grounds.

NIGHTSHADE.‖ A poiſonous plant; well known. The cluſters of berries it bears have a very beautiful appearance: The unwary have, however, too often experienced their fatal effects.

NITRE. The *natrum* of the ancients was an earthy alkaline ſalt. It was found in abundance ſeparated from the water of the lake Natron in Egypt. It riſes from the bottom of the lake to the top of the water, and is there condenſed by the heat of the ſun into

* Nehem. viii. 15. † Ch. xli. 19. lv. 13. ‡ Ch. i. 8, 10, 11.
§ Prov. xxiv. 31. Zeph. ii. 9. ‖ Solanum lethale. Lin.

into the hard and dry form in which it is ſold. This ſalt thus ſcummed off, is the ſame in all reſpects with the Smyrna ſoapearth. Pliny, Matthiolus, and Agricola, have deſcribed it to us: Hippocrates, Galen, Dioſcorides, and others, mention its uſes.

It is alſo found in great plenty in Sindy, a province in the inner part of Aſia, and in many other parts of the Eaſt; and might be had in any quantities.

The learned Michaelis* plainly demonſtrates from the nature of the thing and the context, that this foſſil and natural alkali muſt be that which the Hebrews called *nether*.

Solomon muſt mean the ſame when he compares the effect which unſeaſonable mirth has upon a man in affliction to the action of vinegar upon nitre, Prov. xxv. 20. For vinegar has no effect upon what we call *nitre*, but upon the alkali in queſtion has a great effect, making it riſe up in bubbles with much effervescence.†

It is of a ſoapy nature, and was uſed to take ſpots from cloths, and even from the face. Jeremiah alludes to this uſe of it. ii. 22. [See *Soapearth*.]

NUTTREE. The fruit of the Piſtachio tree‡, common in Arabia, Perſia, and Syria, muſt be that ſpoken of Gen. xliii. 11. The tree grows to the height of twenty five or thirty feet. The bark of the ſtem and the old branches is of a dark ruſſet colour,

* Comment. Reg. Gotting. 1763. and Nov. act. erud. an. 1767. p. 455.

† Watſon's chem. eſſays, v. 1. p. 130.

‡ Piſtacia. Lin. gen. plant. 982. Lentiſcus, Tournef. inſt. R. H. 579. tab. 345.

our, but of that of the young branches is of a light brown; theſe are furniſhed with winged leaves, compoſed ſometimes of two, and at others of three pair of lobes, terminated by an odd one: Theſe lobes approach towards an oval ſhape, and their edges turn backward. The flowers come out from the ſide of the branches in looſe bunches or catkins. To theſe ſucceed the nuts which are of the ſize and ſhape of hazle nuts, only they are a little angular, and higher on one ſide than on the other. They are covered with a double ſhell, the outermoſt of which is membraneous, dry, thin, brittle, and reddiſh when ripe; the other is woody, brittle, ſmooth and white. The kernel is of a pale greeniſh colour; of an oily, ſweetiſh taſte, and quite agreeable to the palate.

OAK.* The largeſt, moſt durable, and uſeful of foreſt trees. It has been renowned from remoteſt antiquity; cheriſhed by Greeks and Romans, and conſecrated to their Gods; and celebrated by the ſacrifices of many nations.

Celſius judges that *elah*, *allah*, *elim*, in the places mentioned in the note†, and *elon*, tranſlated *plain*‡, do all ſignify the turpentine tree, or *terebinthus judaica*. But that *allon*§ ſignifies an *oak*, and is derived from a root denoting *ſtrength*. That different trees are meant by theſe different words is certain from Gen.

xxxv.

* Quercus, Tourn. inſt. R. H. 582. tab. 349. Lin. gen. plant. 949.

† Gen. xxxv. 4. Joſh. xxiv. 26. Jud. vi. 11, 19. 1 Sam. xvii. 2, 19. xxi. 9. 2 Sam. xviii. 9, 10, 14. 1 Kings, xiii. 14. 1. Chron. x. 12. Iſai. i. 29, 30. vi. 13. lvii. 5. lxi. 3. Ezek. vi. 13. xxxi. 14. Hoſ. iv. 13.

‡ Gen. xii. 6. xiii. 18. xiv. 13. xviii. 1. Deut. xi. 30. Jud. ix. 6, 37. 1 Sam. x. 3.

§ Gen. xxxv. 8. Iſai. ii. 13. vi. 13. xliv. 14. Ezek. xxvii. 6. Amos, ii. 9. Zech. xi. 2.

xxxv. 4, 8. Iſai. vi. 16. Hoſ. iii. 13. And probably they ſignify the trees he mentions.

Biſhop Lowth thinks that neither the oak nor the terebinth will do in Iſai. i. 29, 30. from the circumſtance of their being deciduous; for the prophet's deſign ſeems to require an evergreen: Otherwiſe the caſting of its leaves would be nothing out of the common eſtabliſhed courſe of nature, and no proper image of extreme diſtreſs, and total deſertion; parallel to that of a garden without water, that is, wholly burnt up and deſtroyed. An ancient*, who was an inhabitant and a native of this country, underſtands it, in like manner, of a tree blaſted with uncommon and immoderate heat.† Upon the whole he chuſes to make it the *ilex;* which word Voſſius derives from the Hebrew *alath:* That whether the word itſelf be rightly rendered or not, the propriety of the poetical image might at leaſt be preſerved.

OCHRE. A foſſil earth, of a chalky nature. Biſhop Lowth tranſlates the Hebrew word improperly rendered *line* in our verſion of Iſai. xliv. 13. *red ochre.* It may be of the kind found in the iſland of Ormus in the gulph of Perſia, whence it is by ſome called Perſian earth. This is of a fine purple, or glowing red colour, of a tolerably compact and hard texture.

But Dr. Taylor‡ renders the word "an inſtrument, perhaps a gage, which ſtatuaries uſed in ſhaping a ſtatue, to determine how much of the wood or ſtone ought to *remain*§ after the ſuperfluous part was chipped off."

OIL,

* Ephræm. Syr. in loc. edit. Aſſemani.
† Compare Pſal. i. 4. Jer. xvii. 8.
‡ Heb. Conc. 2027.
§ It comes from a root ſignifying *to remain.*

OIL. The moſt ancient oil was that probably extracted from olives.

The Hebrews uſed common oil in their meat offerings, in their lamps, &c. But there was an ointment very precious and ſacred uſed in anointing the prieſts, the tabernacle and furniture.* This was compounded of ſpicy drugs; namely, myrrh, ſweet cinnamon, ſweet calamus, and caſſia, mixed with oil olive. Maimonides pretends to tell us the manner of making this mixture. "Each of theſe four ſpecies, ſaith he, was pounded ſeparately; then they were all mixed together, and a ſtrong decoction of them made with water; which, being ſtrained from the ingredients, was boiled up with the oil till the water was all evaporated.†"

OLIVETREE. Tournefort mentions eighteen kinds of olives; but in the ſcripture we only read of the cultivated and wild olive. The cultivated olive is of a moderate height, thrives beſt in a ſunny and warm ſoil. Its trunk is knotty: Its bark is ſmooth, and of an aſh colour: Its wood is ſolid, and yellowiſh; its leaves are oblong, and almoſt like thoſe of the willow, of a dark green colour on the upper ſide, and a whitiſh below. In the month of June it puts forth white flowers, growing in bunches, each of one piece, and widening toward the top, and dividing into four parts. After this flower, ſucceeds the fruit, which is oblong and plump. It is firſt green, then pale, and when quite ripe, becomes black. Within it

* Exod. xxx. 23, 24, 25.

† De apparatu templi, c. 1. ſec. 1. apud Crenii faſcic. ſext. p. 84. et ſeq. Comment. in Miſhn. tit. cherith, c. 1. ſec. 1. tom. 5. p. 237. edit. Surenh. Hotting. de leg. Hebr. 107. Schikard jus reg. Hebr. theor. 4. p. 63.

it is incloſed a hard ſtone, filled with oblong ſeeds. The wild olives were of a leſſer kind. Canaan much abounded with olives.* It ſeems almoſt every proprietor, kings or ſubjects, had their *oliveyards*.† As olives were emblems of peace, the olive leaf brought to Noah by his dove might intimate GOD's being reconciled to men. To figure out Jeſus as the peaceful means of our acceſs to GOD, and ſupporter of the church, the door and poſts of the entrance to the holy of holies, and the poſts of the door of the temple, were of *olive wood:* And to mark the peaceful miniſtration of angels and miniſters to the church, Solomon made his two large cherubims for covering the ark, of *olivetrees*, 1 Kings, vi. 23, 31, 33. The *two anointed olive trees* before the Lord, may denote the prieſthood and magiſtracy of the Jewiſh nation. Zech. iv. 3, 12, 14. Saints and miniſters are like *olive trees*.‡ The Jews are likened to *green flouriſhing*, and *cultivated olives*§: ¡How beautiful and proſperous their condition under the ſmiles of providence! and ¡what glory to GOD, and good to men, might they not have promoted, had they improved their privilege! The Gentiles were *wild olives*‖, grafted upon the root of a cultivated olive tree, while the natural branches were broken off; while the Jews were ejected from the church, they who had for many ages been wicked and uſeleſs, were brought into it, partook of the promiſes made to Abraham, Iſaac, and Jacob, and were edified by the doctrines of the Jewiſh prophets and apoſtles. Wicked men are

* Deut. vi. 11. viii. 8. xxviii. 40.
† 1 Chron. xxvii. 28. 1 Sam. viii. 14. Neh. v. 11.
‡ Jud. ix. 8, 9. Pſ. lii. 8. Rev. xi. 4.
§ Jer. xi. 16. Hoſ. xiv. 6. ‖ Rom. xi. 17, 24.

are like *olives**, which caſt their leaves before their ſeaſon, and ſo bear no fruit; their apparent piety, and their proſperity, come quickly to an end. *Children* are likened to olive plants.† ¡How quick their growth! ¡how delightful and freſh their beauty! ¡what an encouraging proſpect of their increaſing value and future uſefulneſs!

ONION. A well known garden herb with a bulbous root. The *allium cepa*, by the Arabs called *baſal*, Haſſelquiſt thinks one of the ſpecies of onions for which the Iſraelites longed. He would infer this from the quantities ſtill uſed in Egypt, and their goodneſs. "Whoever has taſted onions in Egypt, ſays he, muſt allow that none can be had better in any part of the univerſe. Here they are ſweet; in other countries they are nauſeous and ſtrong. Here they are ſoft; whereas in the northern, and other parts, they are hard, and their coats ſo compact that they are difficult of digeſtion. Hence they cannot in any place be eaten with leſs prejudice, and more ſatisfaction, than in Egypt."

The Egyptians are reproached with ſwearing by the leeks and onions of their gardens. Juvenal‡ ridicules theſe ſuperſtitious people who did not dare to eat leeks, garlic, or onions, for fear of injuring their Gods.

"*Porrum et cepa nefas violare aut frangere morſu;*
¡¡O ſanctas gentes quibus hæc naſcuntur in hortis
Numina!!"

"'Tis mortal ſin an onion to devour;
Each clove of garlic has a ſacred power.
¡¡Religious nation ſure, and bleſt abodes,
Where every garden is o'erun with Gods§!!"

ONYCHA.

* Job, xv. 32. † Pſal. cxxviii. 3.
‡ Sat. xv. § Tate's tranſlation, amended.

ONYCHA.* An odoriferous ſhell. It is fiſhed for in watry places in the Indies, and in the Red Sea, near to where grows the *ſpica nardi*, which is the food of the fiſh, and what makes the ſhell ſo aromatic. This is what Dioſcorides ſays of it.

ONYX. A precious ſtone; commonly called *cornelian*. Its Hebrew name is *ſhohem*. It is firſt mentioned as being found in the land of Havilah, Gen. ii. 12: And Pliny ſays there were quarries of onyx marble in Arabia. It was the eleventh jewel in the high Prieſts pectoral, Exod. xxviii. 20.

ORICHALCUM. A very precious kind of metal. From the Greek word ορειχαλκος, which means *mountain copper*, I ſhould ſuppoſe a *natural mineral*† intended by what the Latins called *orichalcum* and *aurichalcum*; and that it is the ſame with χαλκολιβανος *ore of Mount Lebanon*, Rev. i. 15. ii. 18: But it is generally thought to be a *compound ſubſtance*. Thoſe who ſpeak of it accurately, diſtinguiſh it into three kinds: In the firſt, gold was the prevailing metal; in the ſecond, ſilver; in the third, gold, ſilver, and copper, were equally blended. This compoſition was very famous; extolled for its beauty, its ſolidity, its rarity: It was even preferred to gold itſelf. It was capable of receiving an exquiſite poliſh: And was probably that metal uſed for the *mirrors* mentioned Exod. xxxviii. 8. Job, xxxvii. 18. Iſai. ii. 3.—In theſe qualities, *platina*, which is a *native mineral*, much reſembles it.—The Syriac verſion of the bible pretends that the veſſels which Hiram gave Solomon for the temple

* Exod. xxx. 34.

† See alſo Rul. lexic. chym. v. 9. Gor, Libav, S. A. Ch. l. 7. c. 24. and Caſtel. lexic. med.

temple were made of this compoſition. Eſdras is mentioned by Joſephus as delivering up to the Prieſts, among other treaſures, "*veſſels of braſs that were more valuable than gold**:" Upon which Dr. Hudſon takes notice that, "this kind of braſs or copper, or rather mixture of gold and copper, was called *aurichalcum*; and was of old eſteemed the moſt precious of metals."

Corinthian braſs ſeems to be a ſimilar metallic ſubſtance. This is ſaid to have been made of the united gold, ſilver, and copper ſtatues, veſſels, &c. which were melted together when Corinth was burnt by the Romans. This mixture was for ages held in the higheſt eſtimation. Its rarity ſeems to be the principal cauſe of its exorbitant value. It became, hence, a proverb, that thoſe who would appear more perfect than others in the arts, had ſmelt the purity of Corinthian braſs. This makes the ſubject of a lively epigram of Martial's:

"Conſuluit nares an olerent æra Corinthum,
Culpavit ſtatuas, et Polyclete tuas."

Under the article *braſs*, I obſerved that the mixture known among us by that name was *a modern invention*, and concluded of courſe that ſome other metal muſt be intended by the word ſo rendered in our tranſlation of the bible. I do not as yet ſee reaſon to alter my opinion: But I would add here ſome remarks in its juſtification. It is true the ſubſtance *nekeſt* is ſpoken of as known prior to the flood, and to have been diſcovered in the ſeventh generation from Adam, Gen. iv. 22. *That* and iron were both wrought by the ſame diſcoverer. And the knowledge of them muſt have

* Antiq. l. 11. c. 5. ſec. 2. and 1 Eſdr. ii. 13.

have been equally carried over the world afterwards with the ſpreading colonies of the Noachidæ. An acquaintance with the one and the other was abſolutely neceſſary to the exiſtence of the coloniſts; the clearing away of the woods about their ſettlements and the erection of houſes for their habitation. Agreeably to this, the ancient hiſtories of the Greeks and Romans, ſpeak of Cadmus as the inventor of the mineral, which by the former is called χαλκος and by the latter *æs*: And from him it had the denomination *cadmea*. According to others, Cadmus diſcovered a mine, of which he taught the uſe. The perſon here ſpoken of, was undoubtedly the ſame with *Ham* or *Cam*, the ſon of Noah*, who probably learnt the art of aſſaying metals from the family of Tubalcain, and communicated that knowledge to the people of the colony which he ſettled.

All the Greek writers, even to Heſiod, ſpeak of χαλκος, by which, I am convinced, a ſimple, and not a compound, metal is intended: Whence come the Latin words, *calx, the heel*, and *calco, to tread upon*; as much as to ſay *ſomething under foot, beneath the ſurface of the earth*. The Romans gave, as we obſerved before, the name *æs* to the ſame ſubſtance, and we have tranſlated it *braſs*†, though it is as likely to have been *copper*. Indeed Caſtel ſays it was the ſame with what was afterwards called *cuprum*.‡ Pliny is the firſt who uſes

* See this fully proved in Bryant's Mythology.

† *Braſs*, is the Welch *pres*: And it ſignifies any thing mixed with copper. [See Davies Welch dictionary; Junius etymol. and Johnſon's dictionary.]

‡ Lexic. Med.

uſes the term *cupreus*; and ſince his time *cuprum*, which is a corruption of *æs cyprinum*, has gotten into uſe.*

The Hebrew name for the *mineral* in our bibles rendered *braſs* is נחשת *neheſt*, derived, according to Dr. Taylor, from the verb נחש *nehes*, which ſignifies *to obſerve with attention, to ſcrutinize, to look out for omens*, &c. at the ſame time he acknowledges that "its connection with the root is uncertain." Now, if we may venture to conjecture one ſingle letter wrongly turned, and to write it נתשת *neteſt*, we may derive it from the verb נתש *netes*, which ſignifies *to dig up*; the very meaning of *foſſil*, which comes from the Latin verb *fodio, to dig*. So the Hebrew muſt either mean minerals in general, or at leaſt a *native* (and not a factitious) mineral. [See *Braſs*,]

OSPREY. The great ſea eagle.† It bears ſome reſemblance to the golden eagle, with which it has ſome times been confounded. The colours of the head, neck, and body, are the ſame with the golden eagle, but much lighter, the tawny part in this predominating: In ſize it is far ſuperiour; the bill is larger, more hooked, and more arched. Underneath grow ſeveral ſhort ſtrong hairs or briſtles, forming a ſort of beard: Some writers have therefore ſuppoſed it to be the *aquila barbata*, or bearded eagle, of Pliny. The interiour ſides, and the tips of the feathers of the tail, are of a deep brown. The exteriour ſides of ſome are, of an iron colour, in others ſpotted with white. The legs are ſtrong, thick, and of a yellow colour,

* Cuprum. "Nondum prolatus auctor antiquior Spartiano Caracalla." Geſner theſaur. ling. lat.

† Haliætes.

colour, and feathered but little below the knees; which is an invariable diſtinction between this and the golden eagle. This nakedneſs of the legs, however, is of no ſmall conſequence to a bird that preys among the waters.—The claws are of a deep and ſhining black, exceedingly large and ſtrong, and hooked into a perfect ſemicircle. Writers all agree that this eagle feeds principally upon fiſh; which it ſeizes, as they are ſwimming near the ſurface, by darting itſelf down upon them.

OSSIFRAGE.* A large eagle. It has its name from its breaking the bones of animals in order to come at the marrow. Buffon† makes this but another, or rather the *original*, name of the laſt deſcribed bird. If the ſame with that, then in Levit. xi. 13. and Deut. xiv. 12. where both are ſpoken of, the former may be the *offifrage* or *oſprey*, and the latter the *black eagle*. Bochart juſtifies this conjecture. The names of theſe birds are found no where in ſcripture but in thoſe two places we have mentioned.

OSTRICH. Generally thought to be the largeſt, at leaſt it is one of the talleſt birds in the world; being full ſeven, and ſometimes eight feet in height, from the top of the head to the ground, and about four from the back to the ground. When the neck is ſtretched out in a right line it meaſures ſix feet from the head to the rump, and the tail about a foot more. One of the wings is a foot and an half long without the feathers, and with the feathers three feet. The plumage is generally black and white, though it is ſaid to

* That is *the bone breaker*.

† Hiſt. nat. des Oiſſeaux, tom. 1. p. 112.

to be ſometimes grey. The largeſt feathers which are at the extremities of the wings and tail, are uſually white; and the ſmall feathers on the back and belly, are a mixture of black and white. This fowl has no feathers on the ſides of the thighs, nor under the wings. That half of the neck which is next to the body is covered with ſmaller feathers than thoſe on the belly and back, and like them, are a mixture of white and black. Theſe feathers are peculiar to the oſtrich. Other birds have ſeveral ſorts; ſome of which are ſoft and downy, and others hard and ſtrong: But almoſt all the feathers of an oſtrich are as ſoft as down, and utterly unfit to ſerve for flying, or to defend it againſt external injury. The webs on the feathers of other birds are broader on one ſide than on the other, but in thoſe of the oſtrich the ſhaft is exactly in the middle. As the wings are not large enough in proportion to the body, to raiſe it from the ground, they ſerve as ſails or oars to cut through, or impel the air, and add great ſwiftneſs to their feet, which are ſhodden with a horny ſubſtance, enabling them to tread firmly and to run a great while without hurting themſelves. The head and the upper part of the neck of this animal are covered with very fine white, ſhining, hairs; with ſmall tufts in ſome places, conſiſting of about ten or twelve hairs, which grow from a ſingle ſhaft about the thickneſs of a pin. The wings are furniſhed with a kind of ſpur, reſembling the quill of a porcupine, which is of a horny ſubſtance, hollow, and about an inch long. There are two of theſe on each wing, the largeſt of which is at the extremity of the bone of the wing, and the other about a foot lower. The neck appears proportionably

bly more ſlender than that of other birds from its not being covered all over with feathers.—The bill is ſhort, and ſhaped ſomewhat like that of the duck. The external form of the eye, reſembles that of a man, the upper eyelid being furniſhed with eyelaſhes which are longer than thoſe on the lid below. The tongue is very ſhort and ſmall.—The thighs, which are large and plump, are covered with a fleſh coloured ſkin which appears greatly wrinkled. Some of them have a few ſcattered hairs on their thighs, and others are entirely without. The legs are covered with ſcales; and the ends of the feet are cloven, having two very large toes on each, which are alſo covered with ſcales. The toes are of unequal ſizes; that on the inſide is the largeſt, and is about ſeven inches long, including the claw, which is three quarters of an inch in length, and nearly the ſame in breadth. The other two have no claws, and do not exceed four inches in length.

Oſtriches are inhabitants of the deſarts of Arabia, where they live chiefly upon vegetables; lead a ſocial and inoffenſive life, the male aſſorting with the female with connubial fidelity. Their eggs are very large, ſome of them meaſuring above five inches in diameter, and weighing twelve or fifteen pounds. The animals are very polific, laying forty or fifty eggs at a clutch.

Of all animals this is the moſt voracious. It will devour leather, graſs, hair, ſtones, metals, or any thing that is given to it: But thoſe ſubſtances which the coats of the ſtomach cannot operate upon, paſs whole.

The ſcripture ſpeaks of the oſtrich in ſeveral places. Our tranſlators have generally rendered the Hebrew name

name *jaanah, owls.** Moſes mentions the bird among thoſe whoſe fleſh was forbidden.†

The Hebrew words *benot jaanah*, Job, xxx. 29. rendered in our tranſlation *companion of owls*, mean *daughters of vociferation.*‡ Dr. Shaw was an ear witneſs to the hideous noiſes which oſtriches made in the night: "During the loneſome part of the night, ſays that entertaining traveller, they often made very doleful and hideous noiſes; which would ſometimes be like the roaring of a lion, at other times it would bear a nearer reſemblance to the hoarſer voice of other quadrupeds, particularly the bull and the ox. I have often heard them groan as if they were in the greateſt agonies."§

This bird is very particularly deſcribed in the book of Job, xxxix. 13—18. An amended verſion of the paſſage, with remarks, will conclude this article.

The wings of the oſtrich vibrate with exultation.

The word which our Engliſh bible renders *peacock*, is, ſays Mr. Scott, one of the Hebrew names of the oſtrich. The peacock was not known in Syria, Paleſtine, or Arabia, before the reign of Solomon, who firſt imported it. It was originally from India. Beſides, the oſtrich, not the peacock, is allowed on all hands to be the ſubject of the following parts of the deſcription. Neither is the peacock remarkable for its wing, but for the beauties of its tail: Whereas the

triumphantly

* Levit. xi. 16. Deut. xiv. 15. Job, xxx. 29. Iſai. xiii. 21. xxxiv. 13. xliii. 20. Jer. l. 39. Mic. i. 8.

The Arabians call the bird *naama*: A word not very unlike its Hebrew name. See Heath's N. Verſion of Job, and Shaw's Trav.

† Levit. xi. 16. Deut. xiv. 15.

‡ From ענה '*exclamare, clamare fortiter.*' As in Exod. xxxii. 18. *It is not the voice of them that ſhout* [ענרת] *for maſtery.*

§ Trav. ſupl. p. 66.

triumphantly expanded, or as Dr. Shaw turns it, *the quivering expanded wing*, is one of the characteriſtics of the oſtrich. "When I was abroad, ſays this entertaining writer, I had ſeveral opportunities of amuſing myſelf with the actions and behaviour of the oſtrich. It was very diverting to obſerve with what dexterity and equipoiſe of body it would play and friſk about on all occaſions. In the heat of the day, particularly, it would ſtrut along the ſunny ſide of the houſe with great majeſty. It would be perpetually fanning and priding itſelf with its *quivering expanded wings*, and ſeem at every turn to admire and be in love with its own ſhadow. Even at other times, when walking about or reſting itſelf on the ground, the wings would continue theſe fanning and vibrating motions, as if they were deſigned to mitigate and aſſuage that extraordinary heat wherewith their bodies ſeem to be naturally affected."

Is it the pinion, and feathers, of the ſtork?

The oſtrich prideth herſelf on her quivering expanded wing, but without reaſon; ſince it does not, like the wing of the *ſtork*, provide for the ſecurity and education of her young.—Natural affection is as remarkable in the *ſtork* as the want of it is repreſented to be (ver. 16.) in the *oſtrich*.

She leaveth her eggs on the ground,
And warmeth them in the duſt.
She forgetteth that the foot may cruſh them,
And that the wild beaſts of the field may break them.

As for the ſtork, the loſty fir trees are her houſe: But the improvident oſtrich depoſiteth her eggs in the earth. She buildeth her neſt on ſome ſandy hillock, in the moſt

moſt barren and ſolitary receſſes of the deſert; expoſed to the view of every travaller and the foot of every wild beaſt. She ſits upon her eggs, as other birds do; but then ſhe ſo often wanders, and ſo far in ſearch of food, that frequently the eggs are addle by means of her long abſence from them.* Leo Africanus ſays, they lay about ten or a dozen at a time: But Dr. Shaw obſerves that, by the repeated accounts which he received from his conductors, as well as from Arabs of different places, he had been informed they lay from thirty to fifty. He adds, "we are not to conſider this large collection of eggs as if they were all intended for a brood. They are the greateſt part of them reſerved for food, which the dam breaks and diſpoſeth of according to the number and cravings of her young ones."

She hardeneth herſelf againſt her young ones
As if they were not hers.
Her labours are in vain, for want of foreſight.

"On the leaſt noiſe, (ſays Dr. Shaw) or trivial occaſion, ſhe forſakes her eggs, or her young ones: To which perhaps ſhe never returns; or if ſhe does it may be too late either to reſtore life to the one, or to preſerve the lives of the others. Agreeable to this account the Arabs met ſometimes with whole neſts of theſe eggs undiſturbed: Some of them are ſweet and good, others are addle and corrupted: Others again have their young ones of different growth, according to the time, it may be preſumed, they have been forſaken of the dam. They (the Arabs) often meet with a few of the little ones, no bigger than well grown pullets, half ſtarved, ſtraggling and moaning about like

* Bochart Hieroz. p. 2. p. 253.

like ſo many diſtreſſed orphans for their mother. In this manner the oſtrich may be ſaid to be *hardened againſt her young ones, as though they were not hers; her labour*, in hatching and attending them ſo far, *being vain, without fear*, or the leaſt concern of what becomes of them afterwards. This want of affection is alſo recorded Lament. iv. 3. *the daughter of my people is become cruel, like oſtriches in the wilderneſs.*" Indeed her indifference and neglect have been proverbial in all ages.

To this account we may add, when ſhe has left her neſt, whether through fear or to ſeek food, if ſhe light upon the eggs of ſome other oſtrich ſhe ſits upon them, and is unmindful of her own.

Becauſe GOD hath deprived her of wiſdom:
She hath no portion in underſtanding.

Natural affection and ſagacious inſtinct are the grand inſtruments by which Providence continueth the race of other animals: But no limits can be ſet to the wiſdom and power of GOD. He preſerveth the breed of the oſtrich without thoſe means, and even in a penury of all the neceſſaries of life.

"Thoſe parts of the Sahara (the deſert) which theſe birds chiefly frequent, are deſtitute of all manner of food or herbage; except it be ſome few tufts of coarſe graſs, or elſe a few other ſolitary plants of the *laureola*, *a pocynum*, and ſome other kind, each of which is deſtitute of nouriſhment, and, in the Pſalmiſt's phraſe*, even *withereth before it is plucked.* So that, conſidering the great voracity of this *camel bird*, it is wonderful not only how the little ones, after they are weaned from the proviſion I have mentioned†, ſhould be brought up and nouriſhed; but even how thoſe of fuller

* Pſal. cxix. 6. † *The eggs.*

fuller growth, and much better qualified to look out for themſelves, are able to ſubſiſt.†"

At the time ſhe haughtily aſſumes courage
She ſcorneth the horſe and his rider.

Dr. Durell juſtifies this tranſlation by obſerving that, the oſtrich cannot ſoar as other birds, and therefore the words in our verſion *when ſhe lifteth up herſelf*, cannot be right: Beſides the verb מרא occurs only in this place, and in Arabic it ſignifies, *to take courage*, and the like.

"Notwithſtanding the ſtupidity of this animal, its Creator hath amply provided for its ſafety, by endowing it with extraordinary ſwiftneſs, and a ſurpriſing apparatus for eſcaping from its enemy. They, *when they raiſe themſelves up* for flight, *laugh at the horſe and his rider*. They afford him an opportunity only of admiring at a diſtance the extraordinary agility, and the ſtatelineſs likewiſe, of their motions; the richneſs of their plumage, and the great propriety there was in aſcribing to them *an expanded quivering wing*. Nothing certainly can be more entertaining than ſuch a ſight, the wings, by their rapid, but unwearied vibrations, equally ſerving them for ſails and oars; while their feet, no leſs aſſiſting in conveying them out of ſight, are no leſs inſenſible of fatigue.†"

OWL. There are ſeveral varieties of this ſpecies, all too well known to need a particular deſcription. They are nocturnal birds of prey, and have their eyes better adapted for diſcerning objects in the evening, or twilight, than in the glare of day. Deſtined to appear by night only, nature ſeems to have thought it

* Shaw's trav. ſupl. p. 66. † Dr. Shaw's trav.

it unneceſſary to laviſh on them any beauties, either of form or plumage, as they would have been loſt to general contemplation.

Under the article *oſtrich* we have ſhewn that what our tranſlators of the bible have rendered owl in ſeveral places ſhould have been rendered the *oſtrich*. In Levit. xi. 17. Deut. xiv. 16. and in Pſal. cii. 6. however, they have rightly interpreted the Hebrew word *cos*, *the owl*. Kimchi, and moſt of the older interpreters, may be brought to juſtify this verſion. Bochart, though with ſome heſitation, thinks it the *cnocrotalus*, a kind of pelican: But M. Michaelis, in a learned diſquiſition concerning the *chos*, refutes him and vindicates the ancient verſions.

A bird of this kind, called *the great owl*, is mentioned Levit. xi. 17. Deut. xiv. 16. and Iſai. xxxiv. 11. It has its Hebrew name from the circumſtance of its flying abroad in the twilight.—But by the word rendered *owl*, in the 15th verſe of the ſame chapter, a kind of ſerpent is meant. [See *Serpent*, *Sparrow*.]

OX. The male of horned cattle of the beeve kind, at full age, when fit for the plough. Younger ones are called *bullocks*.

The Jews never caſtrated any of their animals: Their oxen were therefore *bulls* properly ſo called.

The *wild ox*, Deut. xiv. 5. Iſai. li. 20. is probably the *buffalo*: An animal conſiderably larger than the common ox; ungraceful in its appearance, and awkward in its motions.

It is a ſullen, malevolent, ſpiteful creature; being often known to purſue the unwary traveller, whom it

it will voluntarily attack with great fierceneſs. Even in its tamer ſtate it is violent and intractable.*

PALM TREE.† This tree, ſometimes called the date tree, grows plentifully in the Eaſt. It riſes to a great height. The ſtalks are generally full of rugged knots, which are the veſtiges of the decayed leaves; for the trunk of this tree is not ſolid like other trees, but its center is filled with pith, round which is a tough bark full of ſtrong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are cloſely joined, which in the centre riſe erect, but after they are advanced above the vagina which ſurrounds them they expand very wide on every ſide the ſtem, and as the older leaves decay, the ſtalk advances in height. The leaves when the tree has grown to a ſize for bearing fruit, are ſix or eight feet long; are very broad when ſpread out, and are uſed for covering the tops of houſes, &c.

The fruit grows below the leaves in cluſters: And is of a ſweet and agreeable taſte.

This tree is very common in Paleſtine. Jericho is ſometimes called the city of palm trees. Deut. xxxiv. 3. 2 Chron. xxviii. 15.

In the temple of Solomon were pilaſters made in the form of palm trees. 1 Kings, vi. 29. It was under a tree of this kind that Deborah dwelt between Ramah and Bethel. Jud. iv. 5. To the fair, flouriſhing,

* Shaw's trav. ſupl. p. 77.

† *Palma.* Raii meth. pl. 135. But Linnæus makes a diſtinct genus of this ſpecies of palm, and calls it phœnix, which is the Greek name for it.

iſhing, and fruitful condition of this tree, the Pſalmiſt very aptly compares the votary of virtue:

The righteous ſhall flouriſh like the palm tree:
Thoſe that are planted in the houſe of the Lord
Shall flouriſh in the courts of Jehovah.
They ſhall bring forth fruit in old age;
They ſhall be fat and flouriſhing.

Pſal. cii. 12, 13, 14.

The palm is crowned at its top with a large tuft of ſpiring leaves, about four feet long, which never fall off, but always continue in the ſame flouriſhing verdure. The tree, as Dr. Shaw was informed, is in its greateſt vigour about thirty years after it is planted; and continues in full vigour ſeventy years longer, bearing all this while, every year, about three or four hundred pounds weight of dates.

The trunk of the tree is remarkably ſtrait and lofty. Jeremiah, ch. x. 5. ſpeaking of the idols that were carried in proceſſion, ſays they were upright as the palm tree. And in point of ſtature the ſpouſe, in Cantic. vii. 7. is compared to this tree.

A branch of palm was a ſignal of victory, and was carried before conquerors in the triumphs: To this alluſion is made Rev. vii. 9. and for this purpoſe were they borne before Chriſt in his way to Jeruſalem. John, xii. 13.

From the inſpiſſated ſap of the tree a kind of honey is produced little inferiour to that of bees. The ſame juice, after fermentation, makes a ſort of wine much uſed in the Eaſt.* This is intended by the *ſtrong drink*, Iſai. v. 11. xxiv. 9.† Theodoret and Chryſoſtom,

* Plin. l. 14. ſec. 19. and l. 13. c. 9.
† See the notes of Biſhop Lowth.

Chryſoſtom, on theſe places, both Syrians and unexceptionable witneſſes in what belongs to their own country, confirm this declaration.

This tree was formerly of great value and eſteem among the Iſraelites, and ſo very much cultivated in Judea that in after times it became the emblem of that country, as may be ſeen in a medal of the emperor Veſpatian upon the conqueſt of Judea: It repreſents a captive woman ſitting under a palm tree, with this inſcription, JUDEA CAPTA. And upon a Greek coin, likewiſe, of his ſon Titus, ſtruck upon the like occaſion, we ſee a ſhield ſuſpended upon a palm tree with a victory writing upon it. Pliny alſo calls Judea, "palmis inclyta," *renowned for palms.*

As the Greek name for this tree ſignifies alſo the fabulous bird called the phœnix, ſome of the fathers have abſurdly imagined that the Pſalmiſt xcii. 12. alludes to the latter; and on his authority have made the phœnix an argument of a reſurrection. Tertullian calls it a full and ſtriking emblem of this hope.*

[See *Date.*]

PANNAG. Ezek. xxvii. 19. Some have thought this to be the name of a place; and perhaps the original of Phœnicia. Taylor renders it balſam. I am inclined to ſuppoſe it the valuable plant which Dioſcorides and Pliny have deſcribed by the name *panax:* From which a compoſition was made ſerviceable in very many diſeaſes. Whence *panacea* became the name of an univerſal medicine.

PALMER WORM.

* "Pleniſſimum atque firmiſſimum hujus ſpei ſpecimen." De reſs. c. 13. See alſo Clement. ad Corinthos. id. conſt. apoſt. l. 5. c. 8. Cyril. catec. 18. Epiph. in ancor. ſec. 80. id. phyſ. c. 11. Ambroſ. de fid. reſs, &c.

PALMER WORM. A kind of catterpillar (ſome ſay locuſt) the Hebrew name of which comes from a Chaldee root ſignifying to *cut off*, referring to its biting off the leaves of the trees.

PANTHER. An animal, ſometimes miſtaken by naturaliſts for the tyger; and indeed it approaches next to it in ſize, in beauty, in cruelty, and in its general enmity to the animal creation. It is however ſpotted, and not ſtreaked like the tiger; in which particular that animal differs alſo from the leopard, and moſt of the inferiour ranks of this miſchievous family.

M. Majus, who adopts the ſentiment of M. Meiboom, ſays that this creature, and not the leopard, is the animal referred to in Hoſea xiii. 7.

PAPER REED. A kind of bull ruſh, growing on the banks of the Nile, on the ſides of the Jordan, and in ſome lakes in Ethiopia. It has a triangular, tapering, ſtalk; about ten or twelve feet high; of a vivid green. The Egyptians applied it to ſeveral uſes; as to make baſkets, little boats to ſwim upon the Nile, ropes, &c. And of the thin lamina of the bark paper was afterwards made.

It was of this reed that the little ark was made in which the parents of Moſes expoſed him on the banks of the Nile.

PARD, or Leopard. This animal is like the lion, but is ſmaller and has a ſpotted ſkin. It is remarkable for its ſwiftneſs. It lies in ambuſh, and leaps nimbly upon its prey. Daniel compares the third monarchy to

this

this beaſt. And indeed Alexander, who raiſed it, overcame Darius, and gained his other conqueſts, with a wonderful rapidity. To which it might be added, that the ſpots of this animal marked out the different people of whom Alexander formed his empire.

[See *Leopard.*]

PARTRIDGE. A bird whoſe Hebrew name is *kore.* Bochart and Le Clerc prove it to be the woodcock, mentioned 1 Sam. xxvi. 20. Jerem. xvii. 11.

[See *Woodcock.*]

PEACOCK. A bird very generally known: Diſtinguiſhed by the length of its tail, and the brilliant ſpots with which it is adorned; and which it diſplays with all the ſeeming vanity of a conceited beauty. It is noted alſo for the deformity of its legs, for the horrid ſcream of its voice, and for its inſatiable gluttony.

Bochart has ſhewn in a long diſſertation that the Hebrew word *thoucim*, denotes peacocks; and that this tranſlation is juſtified by the Chaldee, Syriac, Arabic, and Latin verſions; and is ſo underſtood by moſt of the learned men among the Jews.

India firſt gave us peacocks; and we are aſſured that they are ſtill found in vaſt flocks, in a wild ſtate, in the iſlands of Ceylon and Java. So beautiful a bird could not be permitted to conti nue long at liberty in its diſtant retreat; for ſo early as the days of Solomon we find apes and peacocks among the articles imported in his Tarſhiſh navies. 1 Kings, i. 10. A monarch ſo converſant in every branch of natural hiſtory would certainly inſtruct his officers to collect every curioſity in the countries they viſited.

Ælian

Ælian relates that they were brought into Greece, from ſome barbarous country, and were rarities held in ſuch eſtimation that a male and female were valued at Athens, at a ſum which would be above forty pounds of our money. When Alexander was in India, we are told he found vaſt numbers of peacocks on the banks of the Hyarotis, and was ſo pleaſed with their beauty as to order a ſevere puniſhment on any who ſhould kill or diſturb them. When this bird was firſt introduced amongſt the Greeks they were ſo ſtruck with the beauty of it that every perſon paid a ſtated price for ſeeing it; and ſeveral people came from Lacedemon and Theſſaly merely to ſatisfy their curioſity.

The word rendered *peacock* in our Engliſh verſion of Job, xxxix. 12. ſhould have been *oſtrich*.

PEARL. A hard, white, ſhining, body; uſually roundiſh, found in a ſhell fiſh reſembling an oyſter.

The oriental pearls have a fine poliſhed gloſs, and are tinged with an elegant bluſh of red. They are eſteemed in the Eaſt beyond all other jewels.

The word *peninim*, tranſlated *rubies*, Job, xxxviii. 18. Prov. viii. 11. xxxi. 10. and Lam. iv. 7. ſhould have been rendered *pearls*: But in Job, xxviii. 18. where all the various precious ſtones are mentioned, the tranſlator ſeemed neceſſitated to render it rightly. Mr. Bruce ſpeaks of a ſhell fiſh in the Red Sea, which retains the name *pinna*, from which they obtain a moſt beautiful pearl.

PELICAN.* A very remarkable aquatic bird, of the ſize of a large gooſe. Its colour is a greyiſh

* The Hebrew word rightly tranſlated *pelican*, Pſal. cii. 6. and Levit. xi. 18. is rendered *cormorant* Iſai. xxxiv. 11. and Zeph. ii. 14.

white, except that the neck looks a little yellowiſh, and the middle of the back feathers are blackiſh. The bill is long, and hooked at the end, and has under it a lax membrane, extended to the throat, which makes a bag or ſack, capable of holding a very large quantity. Feeding her young from this bag, has ſo much the appearance of feeding them with her own blood, that it cauſed this fabulous opinion to be propagated, and made the pelican an emblem of paternal, as the ſtork had before been choſen, more juſtly, of filial affection.

The voice of this bird is harſh and diſſonant; which ſome ſay reſembles that of a man grievouſly complaining. David compares his groaning to it. Pſal. cii. 7. The Hebrew word קאת *kaath*, which occurs ſeveral times in ſcripture as the name of a bird, is here tranſlated by the Septuagint, Apollinaris, the Vulgate, and Jerom, the *pelican*; but elſewhere, by the laſt of them, the *onocrotalus*; which is called ſo by the Greeks, and by the Arabians the *water camel*, from its loud and harſh noiſe. Sir George Wheeler, in his journey into Greece*, deſcribes, from his own inſpection, a bird which we, as he ſays, call the pelican, and the modern Greeks *toubana*; and which Mr. Spon thought the *onocrotalus*. It may, I imagine, have that name from the word τρύβα, the ſame in modern Greek with the Latin *tuba*, with reference to the noiſe it makes; as the bittern is obſerved by Bochart to be called in Italian, on the ſame account, *trombono*, from the ſound of a trumpet. Bochart thinks that the onocrotalus may rather be the *coſ*, which occurs in the verſe of the Pſalmiſt; and conſequently

* p. 304.

quently that ſome other bird is meant by *kaath*. But, as his explanation of the word *cos* does not ſeem ſufficiently ſupported, I ſee no neceſſity of departing from the ancient verſions above mentioned. Mr. Merrick has therefore retained the word pelican in his tranſlation of the paſſage, and ſays that he does it with the more confidence as it has in our language been applied, by writers of great note, to the *onocrotalus*: And that it was antiently ſo applied (which circumſtance may perhaps reconcile Jerom's different verſions of *kaath*) is allowed by Bochart himſelf*, who quotes Oppian's *exiutica*, of which a Greek paraphraſe is extant, for the uſe of the word. Mr. Ray, in his *nomenclator claſſicus*, ſays that the *onocrotalus* is now acknowledged to be a far different bird from the bittern, with which ſome moderns have confounded it, and to be that which we call in Engliſh the pelican.† Haſſelquiſt gives an account of this bird under the name of *pelecanus onocrotalus*.‡ Profeſſor Michaelis thinks the ſame.§ If the name pelican ſtrictly means the *ſpoonbill*, which, as we may collect from this learned writer's words, is the opinion of foreign naturaliſts, and not the *onocrotalus*, it may be neceſſary to obviate a difficulty raiſed by Bochart, who thinks that the bird mentioned by the Pſalmiſt ought to be a clamourous bird, but finds no account of noiſe made by the pelican. Dr. Hill ſays that the ſpoonbill is as common in ſome parts of the Low Countries as rooks are in England, *and makes more noiſe*. I would alſo

* Hieroz. p. 2. l. 2. c. 20.

† See Likewiſe Sir. T. Brown's Vulg. er. 5. 1. Willoughby, ornith. b 3. ſec. 2. c. 1.

‡ Trav. p. 208. quoting Lin. ſyſt. nat. p. 132. n. 1.

§ Recueil des queſtions, &c. Q. 100.

alſo juſt obſerve that, though a conſiderable number of ancient interpreters, quoted above, give us the pelican in this text in Pſalms, M. Michaelis ſeems miſtaken in adding to their authority that of Aquila: Neither Montfaucon's hexapla nor Tromius, direct us to any text in which Aquila has tranſlated the word *kaath*. As the *kaath* ſeems to be a water bird, it may be aſked ¿ why is it ſaid to inhabit the deſart, which may be ſuppoſed deſtitute of water ? To this Bochart anſwers, that all deſarts are not ſo; as three lakes are placed by Ptolemy in the inner parts of Marmarica, which are extremely deſart, and the Iſraelites are ſaid to have met with the waters of Marah and the fountains of Elim in the deſarts of Arabia, Exod. xv. 23, 27. We may add that in a paſſage of Iſidore* the pelican is ſaid to live in the ſolitudes of the river Nile : Which circumſtance well agrees with Dr. Shaw's ſuppoſition† that the prophet Amos might with ſufficient propriety call the Nile *a river of the wilderneſs*.‡

PIGEON. A dove. They build in various ſituations. Such as frequent the woods, &c. are called turtles, ſtock doves, wild pigeons. They have a ſtrong wing and fly very ſwift. There was a vaſt plenty of them which made them very cheap in the land of Canaan.

PINE TREE. A tree ſufficiently known, and of the nature of the fir tree. Mention is made of this tree in Iſai. xli. 19. lx. 13. and in Nehem. viii. 15.

PITCH.

* Lib. 12. c. 7. quoted in Martinius's Lexic. Philolog.

† Trav. p. 288. and 290. ed. 28.

‡ See Merrick's Annot. on Pſal. cii.

PITCH. A kind of roſin. [See *Bitumen.*]

*PLANE TREE.** This tree grows naturally in Aſia, where it becomes very large: The ſtem is tall, erect, and covered with a ſmooth bark which annually falls off. The branches, which ſpread wide, are furniſhed with large leaves. So that it affords a delightful ſhade, and is planted for that purpoſe.

The ſeptuagint and St. Jerom, render the Hebrew word *thamar*, Gen. xxx. 37. the *plane tree*: But modern interpreters, who follow the Rabbins, make it the *cheſnut*. And the lxx. tranſlate the ſame word the *fir tree*, in Ezek. xxxi. 8.

It may be ſuppoſed that the word *thadmor* is from the Hebrew *thamar*, in the Chaldee *dmar to admire*. 1 Kings, ix. 18. So Tadmor is called by the Greeks Palmyra, from the *palm*, a name importing *admirable* or *eſtimable*.

POMEGRANATE.† A low tree, growing very common in Paleſtine, and other parts of the Eaſt. Its branches are very thick and buſhy: Some of them are armed with ſharp thorns. They are garniſhed with narrow ſpear ſhaped leaves. Its flowers are of an elegant red colour, reſembling a roſe. It is chiefly valued for the fruit, which is as big as a large apple, is quite round, and has the general qualities of other ſummer fruits, allaying heat and quenching thirſt. The *form* of this fruit was ſo beautiful as to be honoured with a place at the bottom of the High Prieſt's robe; Exod. xxviii. 33. and was the principal ornament of the ſtately columns of Solomon's temple. A

ſection

* Platanus orientalis, foliis palmatis. Hort. Cliff 447.

† Punica. Tournef. inſt. R. H. 633. tab. 407. Lin. gen. plant. 544.

ſection of the apple gives a fine reſemblance of a beautiful cheek. Cantic. iv. 3. The inſide is full of ſmall kernels repleniſhed with a generous liquor. In ſhort, there is ſcarcely any part of the pomegranate which doth not delight and recreate the ſenſes.

PULSE. Is a term applied to thoſe grains or ſeeds which are gathered by the hand, and grow in pods, as beans, peas, vetches, &c.

PYGARG. An animal ſpoken of in Deut. xiv. 5. by the name of *diſon*, which ſignifies literally *white buttocks*. Bochart thinks it the antelope. But Dr. Shaw proves it to be the animal called *lidmee* in Africa, and *ſtrepſiceros* and *addace* by the ancients. It is in ſhape and colour exactly like the antelope, only of twice its bigneſs, being of the ſize of our roe buck, with horns ſometimes two feet long.*

QUAIL. A bird about half the ſize of a partridge. The length is ſeven inches and an half. The feathers of the head are black, edged with ruſty brown. The crown of the head is divided by a pale yellow line, beginning at the bill, and extending to the back; above each eye there is another line of the ſame colour. The chin and throat are whitiſh: The breaſt is of a pale yellowiſh red, ſpotted with black. The ſcapular feathers, and thoſe on the back, are marked with a long pale yellow line in the middle, and with iron coloured and black bars on the ſides. The coverts of the wings are of a reddiſh brown, elegantly barred with paler lines, bounded on each ſide with black. The tail, which conſiſts of twelve ſhort feathers,

* Shaw's Trav. p. 243, and ſuppl. p. 76.

ers, is barred with black and very pale browniſh red. The legs are of a paliſh hue. In its habits and nature it reſembles all other of the poultry kind, except that it is a bird of paſſage.

It is ſaid that GOD gave quails to his people in the wilderneſs upon two occaſions. Firſt within a few days after they had paſſed the Red Sea, Exod. xvi. 3—13. The ſecond time was at the encampment at the place called in Hebrew, *Kibroth Hataavah*, the graves of luſt, Numb. xi. 32. Pſal. cv. 40. Both of theſe happened in the ſpring when the quails paſſed from Aſia into Europe. They are then to be found in great quantities upon the coaſts of the Red Sea and Mediterranean. GOD cauſed a wind to ariſe that drove them within and about the camp of the Iſraelites: And it is in this that the miracle conſiſts, that they were brought ſo ſeaſonably to this place and in ſo great number as to furniſh food for above a million of perſons for more than a month.

The Hebrew word *ſhalav* ſignifies a *quail*, by the agreement of the ancient interpreters. And the Chaldee, Syriac, and Arabic languages, call them nearly by the ſame name. The ſeptuagint, Joſephus, and all the commentators both antient and modern, underſtand it in the ſame manner. But Ludolfus* has endeavoured to prove that a ſpecies of *locuſt* is ſpoken of by Moſes. Dr. Shaw† anſwers, that the holy Pſalmiſt, in deſcribing this particular food of the Iſraelites, by calling the animals *feathered fowls*, entirely confutes this ſuppoſition. And it ſhould be recollected that this miracle was performed in compliance with the wiſh of the people that they might have *fleſh* to eat.

I ſhall

* Comment. ad Hiſt. Æthiop. p. 168.

† Trav. p. 189. 2d. edit.

I ſhall ſubjoin another authority which Ludolfus himſelf was deſirous of conſulting, as it is produced by Mr. Maundrell, in his journey from Aleppo to Jeruſalem. Ludolfus, when Mr. Mandrell viſited him at Francfort, recommended this to him as a ſubject of inquiry when he ſhould come to Naploſa, (the ancient Sichem) where the Samaritans live. Mr. Maundrell accordingly aſked their chief prieſt what ſort of animal he took the *ſelavim* to be: He anſwered that they were a ſort of fowls; and by the deſcription, Mr. Maundrell perceived that he meant the ſame kind with our quails. He was then aſked what he thought of *locuſts*, and whether the hiſtory might not be better accounted for ſuppoſing them to be the winged creatures which fell ſo thick about the camp of Iſrael. By his anſwer it appeared that he had never heard of any ſuch hypotheſis.*

Haſſelquiſt mentions a kind of quail of the ſize of a turtle dove† which he met with in the wilderneſs of Paleſtine, near the ſhores of the dead ſea and Jordan, between Jordan and Jericho, and in the deſarts of Arabia Petrea, which he thinks, from its being ſo common in the places through which they paſſed, muſt certainly have been the bird uſed by the Iſraelites for their food in the wilderneſs.

RABBIT. See *Aſhkoko*.

RACHAMAH. A leſſer kind of *vulture*. "The point of its beak is black, very ſharp and ſtrong for about

* See a more particular illuſtration of this ſubject in Harmer's obſervations on divers paſſages of Scripture, and Merrick's annotations on Pſal. cv.

† The *tetrao coturnix* of Linnæus: *Tetrao iſraelitorum* of Haſſelquiſt.

about three quarters of an inch, it is then covered by a yellow, fleſhy membrane, which clothes it as it were both above and below, as likewiſe the forepart of the head and throat, and ends in a ſharp point before, nearly oppoſite to where the neck joins the breaſt; this membrane is wrinkled, and has a few hairs growing thinly ſcattered upon the lower part of it. It has large, open noſtrils, and prodigious large ears, which are not covered by any feathers whatever. The body is perfectly white from the middle of the head, where it joins the yellow membrane, down to the tail. The large feathers of its wing are black; they are ſix in number. The leſſer feathers are three, of an iron grey, lighter towards the middle, and theſe are covered with three other leſſer ſtill, but of the ſame form, of an iron ruſty colour; thoſe feathers that cover the large wing feathers are at the top, for about an inch and a quarter, of an iron grey, at the bottom white. The tail is broad and thick above, and draws to a point at the bottom. It is not compoſed of large feathers, and is but little longer than the point of its wings. Its legs are of a dirty white, inclining to fleſh colour. It has three toes before and one behind, armed with black claws, rather ſtrong than pointed or much crooked. It generally goes ſingle, and oftener ſits and walks upon the ground than upon trees. It delights in the moſt ſtinking and putrid carrion.*"

It is mentioned by Moſes, Deut. xiv. 13.—According to Horus Apollo it was the emblem of parental affection. And its name ſeems derived from the Hebrew word

* Bruce, 167.

word *recham*, affection towards progeny ; which is properly appropriated, becauſe this bird appears peculiarly attached to her young. And this circumſtance is particularly mentioned Deut. xxii. 11. and is alſo with great propriety alluded to in the firſt book of Kings, iii. 26. Iſai. xlix. 15. and Lament. iv. 10. Mr. Bruce thinks that the paſſage in Exod. xix. 4. has a peculiar elegance if read in this way. Our Engliſh tranſlator makes God ſay, "*ye have ſeen what I did unto the Eygptians, and how I bore you on eagles wings, and brought you unto myſelf.*" Now, if the expreſſion had been really eagle, the Hebrew word would have been *niſr*, and would have ſignified nothing ; but in place of eagle the vulture (rachamah) is uſed, as expreſſive of tenderneſs and love. So that the paſſage will run thus, ſay to the children of Iſrael, '*ſee how I have puniſhed the Egyptians, while I bore you up on the wings of racha-ma*, (that is, of parental tenderneſs and affection) *and brought you home to myſelf.*'—"It is our part, adds Mr. Bruce, to be thankful that the truths of holy ſcripture are preſerved to us entire, but ſtill it is a rational regret that great part of the beauty of the original is loſt." [See *Vulture.*]

RAVEN. A well known bird of prey. From its feeding upon carrion, &c. it was declared unclean by the law of Moſes, Levit. xi. 15. When Noah ſent the raven out of the ark to ſee if the waters were returned from covering the earth, the bird did not return again, as it could live on the floating carrion. Gen. viii. 6, 7.

It has been ſaid that when the raven ſees its young newly hatched, and covered with a white down, or pen

feathers,

feathers, it conceives ſuch an averſion to them that it forſakes them, and does not return to its neſt till after they are covered with black feathers. It is to this, they ſay, the Pſalmiſt makes alluſion when he ſays, Pſal. cxlvii. 9. *The Lord giveth to the beaſt his food, and to the young ravens which cry:* And Job, xxxviii. 41. *¿ Who provideth for the raven his food? When his young ones cry unto GOD, wandering for want of meat.* But thoſe who have more diligently examined the nature of birds, are not agreed about this fact, which indeed has too much the air of a fable to be credited without good proofs. Voſſius ſays* that it is the extreme voracity of the young ravens that makes the old ones ſometimes forſake their neſts when they find themſelves not able to ſatisfy them. Others will have it that this proceeds only from the forgetfulneſs of the old ravens, that they think no longer of returning to their neſts, in order to feed their young. Others imagine that Job and the Pſalmiſt allude to what is ſaid by ſome naturaliſts† that the ravens drive out their young ones early from their neſts, and oblige them to ſeek food for their own ſuſtenance. The ſame kind Providence which furniſhes ſupport to his intelligent offspring is not unmindful to the wants, or inattentive to the deſires, of the meaneſt of his creatures.

"¡ Lo, the young ravens, from their neſt exil'd,
On hunger's wing attempt the aerial wild!
¿ Who leads their wanderings, and their feaſt ſupplies?
To GOD aſcend their importuning cries."‡

Chriſt inſtructs his diſciples, from this ſame circumſtance, to truſt in the care and kindneſs of heaven. *Conſider*

* Voſſ. de idol. l. 3. c. 84. and Valeſ. de ſac. phil. c. 55.
† Plin. l. 10. c. 12. Ælian, l. 11. c. 49. Ariſt. l. 2. c. 41. ‡ Scott.

ſider the ravens, for they neither ſow nor reap, neither have ſtore houſe, nor barn: and GOD feedeth them. How much better are ye than the fowls. Luke, xii. 24.

Many have thought that the prophet Elijah was in his retirement fed by this bird. But a writer in the memoirs of literature, for April 1710, proves from many authors, that there was in the country of Bethſchan, in Decapolis, by the brook Cherith or Carith, a little town called Aorabi or Orbo: And he therefore explains the word *orbim*, which in 1 Kings, xvii. 4. we tranſlate *ravens*, of the inhabitants of that village, ſome of whom, he contends, daily carried bread and fleſh to Elijah, who was retired to and laid in a cave in the neighbourhood. And he ſupports this interpretation by the opinions of Chaldee, Arabic, and Jewiſh writers.

The *blackneſs* of the raven has long been proverbial. It is alluded to in Cantic. v. 11.

Solomon, ſpeaking of the peculiar regard and veneration due to the worthy perſons and ſalutary inſtructions of parents, obſerves that an untimely fate and the want of decent interment may be eſpected from the contrary: And that the leering eye which throws wicked contempt on a good father, and inſolent diſdain on a tender mother, ſhall be dug out of the unburied expoſed corpſe by the ravens of the valley, and eaten up by the young eagles. Prov. xxx. 17.

REED. A plant growing in fenny and watery places: Very weak and ſlender, and bending with the leaſt breath of wind.

REEM. The Hebrew name of the *rhinoceros*, but by our tranſlators rendered *unicorn*.

"It

"It is very remarkable, ſays Mr. Bruce, that two ſuch animals as the elephant and rhinoceros ſhould have wholly eſcaped the deſcription of the ſacred writers. Moſes, and the children of Iſrael, were long in the neighbourhood of the countries which producduced them, both while in Egypt and in Arabia. The claſſing of the animals into clean and unclean, ſeems to have led the legiſlator into a kind of neceſſity of deſcribing, in one of the claſſes, an animal which made the food of the principal Pagan nations in the neighbourhood. Conſidering the long and intimate connection Solomon had with the ſouth coaſt of the Red Sea, it is next to impoſſible that he was not acquainted with them, as both David his father, and he, made plentiful uſe of ivory, as they frequently mention in their writings, which, along with gold, came from the ſame part. Solomon, beſides, wrote expreſſly on zoology, and we can ſcarce ſuppoſe was ignorant of two of the principal articles of that part of the creation, inhabitants of the great continent of Aſia, eaſt from him, and that of Africa on the ſouth, with both which territories he was in conſtant correſpondence.

"There are two animals named frequently in ſcripture without naturaliſts being agreed what they are. The one is the *behemoth*, the other the *reem*; both mentioned as types of ſtrength, courage, and independence on man; and as ſuch exempted from the ordinary lot of beaſts, to be ſubdued by him, or reduced under his dominion. Though this is not to be taken in a literal ſenſe, for there is no animal without the fear or beyond the reach of the power of man; we are to underſtand it of animals poſſeſſed of ſtrength

and ſize ſo ſuperlative as that in theſe qualities other beaſts bear no proportion to them.

"The behemoth, then, I take to be the elephant; his hiſtory is well known, and my only buſineſs is with the *reem*, which I ſuppoſe to be the *rhinoceros*. The derivation of this word, both in the Hebrew and Ethiopic, ſeems to be from erectneſs, or ſtanding ſtraight. This is certainly no particular quality in the animal itſelf, who is not more, nor even ſo much, erect as many other quadrupeds, for its knees are rather crooked; but it is from the circumſtance and manner in which his horn is placed. The horns of all other animals are inclined to ſome degree of parelleliſm with the noſe, or *os frontis*. The horn of the rhinoceros alone is erect and perpendicular to this bone, on which it ſtands at right angles; thereby poſſeſſing a greater purchaſe or power, as a lever, than any horn could poſſibly have in any other poſition.

"This ſituation of the horn is very happily alluded to in the ſacred writings: *My horn ſhalt thou exalt like the horn of a reem**: And the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, ſweet, or freſh oil; a circumſtance which David joins with that of erecting the horn.†

"Some authors, for what reaſon I know not, have made the *reem*, or unicorn, to be of the deer or antelope kind, that is of a genus, whoſe very character is fear and weakneſs, very oppoſite to the qualities by which the *reem* is deſcribed in ſcripture: Beſides, it is plain the

* Pſal. xcii. 10.

† See this illuſtrated in Bruce's trav. v. 3. p. 220. 4to.

the reem is not of the claſs of clean quadrupeds; and a late modern traveller, very whimſically, takes him for the leviathan, which certainly was a fiſh. It is impoſſible to determine which is the ſillieſt opinion of the two. Balaam, a prieſt of Midian, and ſo in the neighbourhood of the haunts of the rhinoceros, and intimately connected with Ethiopia, for they themſelves were ſhepherds of that country, in a tranſport, from contemplating the ſtrength of Iſrael whom he was brought to curſe, ſays, they had as it were *the ſtrength of the reem.** Job makes frequent alluſion to his great ſtrength, ferocity, and indocility.† He aſks *¿ will the reem be willing to ſerve thee, or abide by thy crib ?* That is, ¿ will he willingly come into thy ſtable, and eat at thy manger ? and again, *¿ canſt thou bind the reem with a band in the furrow, and will he harrow the vallies after thee ?* In other words, ¿ canſt thou make him to go in the plow or harrows ?

"Iſaiah‡ who of all the prophets ſeems to have known Egypt and Ethiopia the beſt, when prophecying about the deſtruction of Idumea, ſays, that *the reem ſhall come down with the fat cattle ;* a proof that he knew his habitation was in the neighbourhood. In the ſame manner as when foretelling the deſolation of Egypt, he mentions, as one manner of effecting it, the bringing down the fly from Ethiopia§ to meet the cattle in the deſart and among the buſhes, and deſtroy them there, where that inſect did not ordinarily come but on command‖, and where the cattle fled every year to ſave themſelves from that inſect.

"The rhinoceros in Geez is called *arwé hariſh*, and in the Amharic *auraris*, both which names ſignify the large

* Numb. xxiii. 22. † Ch. xxxix. 9, 10. ‡ xxxiv. 7.
§ Ch. vii. 18, 19. ‖ Exod. viii, 22.

large wild beaſt with the horn. This would ſeem as if applied to the ſpecies that had but one horn. On the other hand, in the country of the Shangalla, and in Nubia adjoining, he is called *girnamgirn*, or horn upon horn, and this would ſeem to denote that he had two. The Ethiopic text renders the word reem, *arwé hariſh*, and this the Septuagint tranſlates monoceros, or unicorn.

"If the Abyſſinian rhinoceros had invariably two horns, it ſeems to me improbable the Septuagint would call him monoceros, eſpecially as they muſt have ſeen an animal of this kind expoſed at Alexandria in their time, then firſt mentioned in hiſtory, at an exhibition given to Ptolemy Philadelphus at his acceſſion to the crown, before the death of his father.

"The principal reaſon for tranſlating the word reem, *unicorn*, and not rhinoceros, is from a prejudice that he muſt have but one horn. But this is by no means ſo well founded as to be admitted as the only argument for eſtabliſhing the exiſtence of an animal which never has appeared after the ſearch of ſo many ages. Scripture ſpeaks of the horns of the unicorn*, ſo that even from this circumſtance the reem may be the rhinoceros, as the Aſiatic and part of the African rhinoceros may be the unicorn."†

RHINOCEROS. The animal of which we have laſt ſpoken. In ſize he is only exceeded by the elephant; and in ſtrength and power is inferiour to no other creature. He is at leaſt twelve feet in length from the extremity of the ſnout to the inſertion of the tail; ſix or ſeven feet in height, and the circumference

* Deut. xxxiii. 17. Pſal. xxii. 21.
† Bruce's trav. v. 5. p. 89.

ference of the body is nearly equal to its length. He is particularly diſtinguiſhed from the elephant and all other animals by the remarkable and offenſive weapon he carries upon his noſe. This is a very hard horn, ſolid throughout, directed forward, and has been ſeen four feet in length.

His body and limbs are covered with a thick black ſkin, which he cannot contract. It is only folded in large wrinkles on the neck, the ſhoulders, and buttocks, to facilitate the motions of the head and legs: The former is larger in proportion than the elephant, the latter are maſſive and terminated into large feet, armed with three great toes, or claws. His eyes are quite ſmall, and he never opens them entirely. His ſight is dull: But he poſſeſſes the ſenſes of hearing and ſmelling in high perfection.

The upper jaw of the animal projects above the lower; and the upper lip has a motion, and may be lengthened ſix or ſeven inches. This ſeems to be his only organ of feeling. It is equally calculated for ſtrength and dexterity. He can direct and double it in turning it round a ſtick, and by it ſeize the bodies he wants to bring to his mouth.

Without being carnivorous, or even extremely wild, the rhinoceros is nevertheleſs fierce, brutal, and indocile. This fierceneſs indeed may be conquered, and we ſee with a moderate degree of attention, he is brought to be quiet enough; but it is one thing to conquer or tame his fierceneſs, and another to make him capable of inſtruction; and it ſeems apparently allowed to be his caſe, that he has not capacity. He muſt ever be ſubject to fits of fury which nothing will calm. When angry, he leaps forward with impetuoſity

petuoſity to a great height, which is done with prodigious quickneſs*, notwithſtanding his heavy appearance and corpulence These are circumſtances which did not eſcape the notice of the ſacred writers.† They do not herd together, nor march in troops like the elephant; they are more wild, more ſolitary, and indocile. They never attack men unleſs provoked; but then they become furious and are very formidable. They feed upon herbs, thiſtles, ſhrubs, the young branches, and the bark of trees.—They do not moleſt the ſmall animals, nor fear the large ones; but live in peace with them all, even with the tiger, who often accompanies without daring to attack them.

They are of the nature of the hog; blunt and grunting, without ſentiment and without diſcretion: Inclined to wallowing in the mire, fond of damp and marſhy places, and ſeldom quitting the banks of rivers.—Their fleſh alſo much reſembles pork.

Mr. Bruce has very particularly deſcribed the two horned rhinoceros of Abyſſinia. His mouth he deſcribes as furniſhed with twenty eight teeth. The upper lip he allows to be remarkably large. The ſkin is always ſmooth, excepting when flies and other troubleſome inſects have broken it, ſo as to produce puſtles; a diſtreſs to which the animal is very liable. The tongue of the young rhinoceros is ſmooth; but as he grows old it becomes very rough. The anterior horn is round, and bends ſlightly back at the point; behind it appears the ſecond, which is flat and ſtraight; and behind this have been obſerved the rudiments of a third.

The

* Alluded to in Pſal. xxix. 6.

† Pſal. xxii. 13, 22. Job, xxxix. 9.

The manners and economy of this ſpecies differ but little from thoſe of the former. But the bicorn has been more accurately obſerved than the unicorn. He reſides almoſt conſtantly in deep foreſts. He never eats hay or graſs. Large ſucculent plants, prickly ſhrubs, the branches, and even the trunks of trees, are the articles of food which he prefers. The ſtrength of his jaws and teeth enables him to break off and maſticate the thickeſt branches of the hardeſt and tougheſt trees. But the foreſts of *Abyſſinia* afford trees of a ſofter conſiſtency, and peculiarly ſucculent; which he eats in preference to others. His upper lip is his chief inſtrument in collecting his food. He extends and twiſts it, ſo as to perform with it many of the functions which the elephant performs with his proboſcis. After ſtripping a tree of its branches, a rhinoceros often applies his horn to the trunk, and ſplitting it into ſo many lathes, devours it with as much eaſe and avidity, as an ox would eat up a bunch of celery. In the foreſts inhabited by animals of this ſpecies, there appear ſometimes trees diveſted of their leaves and branches, ſometimes a trunk divided into lathes, a part of which have been eaten, and another part left for a future repaſt, and ſometimes ſhort ſtumps, of which the leaves, branches, and trunks have been devoured. The horns of the rhinoceros ſuffer greatly in the preparation of his food; he often leaves a part of a horn either fixed in a tree, which he has in vain attempted to tear, or lying beſide it on the ground. The ſenſibility of the rhinoceros in this part, muſt render ſuch an accident as the breaking of a horn, if not fatal, at leaſt extremely painful and dangerous. Mr. *Bruce* relates*, that

* Travels, v. 93.

that he ſaw a rhinoceros ſo affected, on having the point of his foremoſt horn broken off by a muſket ball, as to appear, for an inſtant, abſolutely incapable of ſenſe and motion.

However unwieldy his form, the rhinoceros diſplays aſtoniſhing ſwiftneſs. He moves with a ſort of trot; quickening his pace by degrees, as he runs. His ſpeed is not equal to that of a ſwift and vigorous horſe; but, between ſpeed and cunning, he ſeldom ſuffers a hunter, mounted on horſe back, to overtake him. The *Hottentot* and *Caffrarian* hunters are accuſtomed to ſteal upon the rhinoceros when aſleep, and gore him with ſeveral deep wounds. After which, they follow his footſteps, even for ſeveral days, till he drops down of weakneſs, or dies of his wounds. But they commonly poiſon their darts immediately before the enterprize: And in this caſe, the animal does not long ſurvive.* As he moves through the foreſt, the ſmaller trees are cruſhed under his weight, like ſo many dry reeds. His eyes are ſo ſmall, and his ſight ſo feeble, that he ſees only a very ſhort way before him. The *Abyſſinians* purſue him, two on a horſe; and, as he ſeldom looks behinds him, commonly overtake him before he is aware. The one, armed with a ſword, then drops down; and cutting the hams of the rhinoceros, the vaſt animal falls to the ground, alike incapable of flight and of reſiſtance. Although naturally peaceable, he is diſpoſed as well as other animals, to defend himſelf when attacked. His rage is impetuous, and generally ill directed; he injures himſelf as readily as an antagoniſt; he knocks his head againſt a wall or manger; ſtrikes againſt a tree

* Sparrman, ii.

tree with as much ſatisfaction as againſt the hunter who attacks him.

It may be naturally conceived, that ſo large an animal as the rhinoceros muſt require a conſiderable quantity of water to macerate his food. The tracts of country which he inhabits, are interſperſed with marſhes, lakes and rivers. The diſtrict of the *Shangalla*, the favourite abode of this ſpecies, in *Abyſſinia*, is, for ſix months in the year, deluged by conſtant rains, and overſpread with woods which prevent evaporation. The rhinoceros, as well as moſt other ſpecies, is peſtered by flies. Being deſtitute of hair, he is peculiarly expoſed to the perſecution of theſe inſects. Nature has taught him, however, to roll occaſionally in the mire, till he acquire a cruſt of dirt, which may for a time at leaſt, protect him from their ſtings. But this dries, cracks, and falls off in pieces. The flies then renew their attacks, and often pierce his ſkin; ſo that his body is at length covered over with puſtules. It is in the night chiefly, that he rolls in the mire; and the hunters often ſteal on him at that period, while he is enjoying one of his favourite pleaſures, and ſtab him with mortal wounds in the belly, before he is aware of their approach. By wallowing in the mire, he often gathers reptiles and inſects upon his body; ſuch as millepedes, ſcolopendræ, worms and ſnails.*

The rhinoceros, though next in ſize, yet in docility and ingenuity, greatly inferiour to the elephant, has never yet been tamed, ſo as to aſſiſt the labours of mankind, or to appear in the ranks of war. The *Romans*

* Bruce's Travels.

Romans introduced him on the amphitheatre, and oppoſed him to the elephant: It is even pretended, that he appeared no unequal match. The bear was a contemptible antagoniſt to the rhinoceros. The fleſh of this animal, though by no means a delicate diſh, is, with the *Shangalla*, and a great part of the inhabitants of lower *Abyſſinia*, a principal article of food. The ſoles of his feet, conſiſting of a griſtly ſubſtance, ſoft like the ſoles of a camel, are the moſt delicate part. The reſt of the fleſh is ſaid to taſte like pork; but is much coarſer, and ſmells of muſk. The negro hunters of *Abyſſinia* eat it without ſalt. The hairs about the tail are ſo thick and ſtrong, that with ten of them a whip may be made, which will draw blood at every ſtroke. The ſkin cut into thongs forms excellent whips. The horns are made into cups, which have been fancied to act as antidotes againſt poiſons. In *Abyſſinia*, the handles of daggers are always made of the horn of the rhinoceros. The ſecond horn is ſcarce ever applied to any uſe. The ſurface is ſuſceptible of a perfect poliſh; and beautiful ſnuff boxes might be formed of this material, were it not that it is a ſubſtance eaſily ſcratched, and extremely liable to crack or ſplinter.

RICE. A plant very much reſembling wheat in its ſhape and colour, and in the figure and diſpoſition of its leaves; but it has a thicker and ſtronger ſtalk. Its ſeed is extremely farinaceous. It thrives only in low, damp, and marſhy lands, when they are even a little overflowed.

It has been wondered why rice, which, as Dr. Arbuthnot obſerves, is "the food of two thirds of mankind,"

kind," ſhould never have been enumerated among the grains of ſcripture; eſpecially as it is cultivated in moſt Eaſtern countries, and at preſent ſo much abounds in Egypt. A paſſage however in Iſai. xxxii. 20. according to Sir John Chardin's manuſcript note on the place, exactly anſwers the manner of planting rice; for they ſow it upon the water: And before ſowing, while the earth is covered with water, they cauſe the ground to be trodden by oxen, horſes, and aſſes, who go mid leg deep; and this is the way of preparing the ground for ſowing. As they ſow the rice on the water, they tranſplant it in the water.*

Dr. Shaw ſuppoſes that the word tranſlated *rye*, Exod. ix. 31. ſhould have been rendered *rice*. The ſame word is rendered *fitches*, Ezek. iv. 9.

ROE. The ſmalleſt of all the deer kind, being only three feet four inches long, and ſomewhat more than two feet in height. The horns are from eight to nine inches long, upright, round, and divided into three branches. The body is covered with long hair, the lower part of each hair is aſh colour, near the end is a narrow bar of black, tipped with aſh colour. The ears are long; their inſides of a pale yellow, and covered with long hair. The cheſt, belly, legs, and inſide of the thighs, are of a yellowiſh white; the rump of a pure white. The tail is very ſhort.

The form of the roe buck is elegant, and its motions light and eaſy. It bounds ſeemingly without effort, and runs with great ſwiftneſs. When hunted it endeavours to elude its purſuers by the moſt ſubtle artifices: It repeatedly returns upon its former ſteps, till, by various windings, it has entirely confounded the

* Harmer's ob. 1. v. 1. p. 280. Lowth's notes upon Iſai. p. 166.

the ſcent. The cunning animal then, by a ſudden ſpring, bounds to one ſide; and, lying cloſe down upon its belly, permits the hounds to paſs by, without offering to ſtir.

They do not keep together in herds, like other deer, but live in ſeparate families. The ſire, the dam, and the young ones, aſſociate together, and ſeldom mix with others.

It may, however, be queſtioned whether this animal was a native of thoſe Southern countries: Pliny ſays that it was not.* The Greek name, *dorcas*, may as well be underſtood of the gazel, or antelope, which is very common all over Greece, Syria, the Holy Land, Egypt, and Barbary.

It may be further urged that the characteriſtics attributed to the *dorcas* both in ſacred and profane hiſtory, will very well agree with the gazel. Thus Ariſtotle deſcribes it to be "the ſmalleſt of the horned animals," as it certainly is, being even ſmaller than the roe. It is celebrated as having fine eyes; and they are ſo to a proverb. *The damſel whoſe name was Tabitha, which is by interpretation, Dorcas*, ſpoken of Acts, ix. 36. might be ſo called from this particular feature and circumſtance. Aſahel, likewiſe, is ſaid, 2 Sam. ii. 18. to be as *ſwift of foot as the tzebi*; and few creatures exceed the antelope in ſwiftneſs. This animal alſo is in great eſteem among the Eaſtern nations, for food; having a very ſweet muſky taſte, which is highly agreeable to their palates; and therefore might well be received as one of the dainties at Solomon's table. 1 Kings, iv. 23.

If

* "In Africam autem nec eſſe apros, nec cervos, nec *capreas*, nec urſos." Lib. 8. c. 58.

If then we lay all theſe circumſtances together, they will appear to be much more applicable to the *gazel*, or *antelope*, which is a quadruped well known and gregarious; than to the *roe*, which was either not known at all, or elſe very rare in thoſe countries.

Its exquiſite beauty probably gave it its name, which ſignifies *lovelineſs*.* [See *Antelope*.]

ROSE.† A well known flower. Tournefort mentions fifty three kinds, of which the damaſk roſe and the roſe of Sharon are the fineſt.

From the Targum, R. David, and the Arabic, Celſius concludes that the flower ſpoken of in Cantic. ii. 1. and Iſai. xxxv. 1. is to be underſtood the *narciſſus*.

RUBY. A beautiful gem of a crimſon colour, ſomewhat inclining to purple. Bochart and others ſuppoſe the word we have thus tranſlated to mean *pearls*. [See *Pearls*.]

RUE. A ſmall ſhrubby plant, common in gardens. It has a ſtrong unpleaſant ſmell, and a bitteriſh, penetrating, taſte.

RUSH. A plant growing in the water at the ſides of rivers, and in marſhy grounds.

Theſe vegetables require a great deal of water: When therefore the Nile roſe not high enough for its uſual overflow, they periſhed ſooner than other plants. This is furniſhed by Job, viii. 11. as an image of tranſient proſperity.

RYE.

* See Bochart Hieroz. v. 1. l. 3. c. 25.

† Roſa, Tournef. inſt. R. H. 636. tab. 408. Linn. gen. plant. 556.

RYE. A common grain. But the word thus rendered in our Engliſh bibles ſhould have been called *rice*.

SAFFRON.* An early plant growing from a bulbous root, whence ariſe ſtalks bearing a blue flower; in the middle of which flower are three little golden threads, which are what is called *ſaffron* among druggiſts. The flower is more generally known by the name *crocus*, which is ſimilar to *carcos*, or *corcos*, as it is called in Hebrew.

SALT. A ſubſtance well known. It is found ſometimes as a foſſil, but the common ſort is produced from evaporated ſea water. For its ſeaſoning and preſerving qualities it has in all ages been diſtinguiſhed.

GOD appointed that ſalt ſhould be uſed in all the ſacrifices offered to him: *Every oblation of thy meat offering, ſhalt thou ſeaſon with ſalt: neither ſhalt thou ſuffer the ſalt of the covenant of thy* GOD *to be lacking from thy meat offerings; with all thy offerings thou ſhalt offer ſalt.* Lev. ii. 13. This perhaps ſignified that incorruption of mind and ſincerity of grace which are neceſſary in all thoſe that would offer an acceptable tribute to GOD. And, from alluding to *the ſalt of the covenant*, it might denote that communion which they had with GOD in their exerciſes of his worſhip; ſalt being a ſymbol both of friendſhip and incorruption.

In 2 Kings, ii. 21. the prophet Eliſha, being deſired to ſweeten the waters of the fountain of Jericho, and make them fit to drink, required a new veſſel to be brought him, and ſome *ſalt* to be put therein.

* Crocus. Lin. gen. pl 53. Tourn. inſt. R. H. 350. tab. 188, 183.

therein. They followed his orders. He threw this ſalt into the ſpring, and ſaid, *thus ſaith the Lord, I have healed theſe waters, and for the future they ſhall not be the occaſion either of death or barreneſs:* So the waters became good for drinking, and loſt all their former bad qualities. Naturally the ſalt muſt only have ſerved to increaſe the blackiſhneſs, or bitterneſs, of this fountain, but the prophet is directed to make uſe of a remedy that ſeemed contrary to the effect which was produced, that the miracle might become the more evident.

It appears from Ezek. xvi. 4. that heretofore they rubbed new born children with ſalt. Some think this was done to dry up the humidity that abounds in children; and to cloſe up the pores which are then too open. Others ſay that ſalt hardens the ſkins of children, and makes them more firm. Others think it was to prevent any corruptions that might proceed from cutting off the navel ſtring. Whatever was their end in it, the prophet here, in a continued allegory, deſcribes the worthleſs, helpleſs, and deſpicable condition of the Jews at firſt, till GOD pitied and helped them.

Chriſt, by a lively and elegant metaphor, Matth. v. 13. tells his diſciples that they are *the ſalt of the earth;* thereby intimating their character and office, to *ſeaſon* the world with their inſtruction, to *purify* it by their example, and by both to diffuſe ſuch a *ſweet ſavour of life* to all around them as ſhould *preſerve them from corruption*, and render their perſons and ſervices acceptable to GOD.

Salt is the ſymbol of *wiſdom*, Col. iv. 6. of *perpetuity* and *incorruption*, Numb. xviii. 19. 2 Chron. xiii. 5.

of

of *barreneſs* and *ſterility*, Jud. ix. 45. Zeph. ii. 4. It is likewiſe the emblem of *hoſpitality*; and of that *fidelity* which is due from ſervants, friends, gueſts, and domeſtics, to thoſe that entertain them, and receive them at their tables: it is uſed in this ſenſe Ezra, iv. 14. where *maintenance from the king's table* ſhould have been tranſlated, *ſalted with the ſalt of the palace*, as it is in the Chaldee. [See *Nitre.*]

SAPPHIRE. A pellucid gem, having the ſame name in Hebrew. In its fineſt ſtate it is extremely beautiful and valuable, and ſecond only to the diamond in luſtre, hardneſs, and value. Its proper colour is pure blue; in the choiceſt ſpecimens it is of the deepeſt azure; and in others varies into paleneſs in ſhades of all degrees between that and a pure chryſtal brightneſs and water, without the leaſt tinge of colour, but with a luſtre much ſuperiour to the chryſtal.

The oriental ſapphire is the moſt beautiful and valuable. It is tranſparent, of a fine ſky colour*; ſometimes variegated with veins of a white ſparry ſubſtance, and diſtinct ſeparate ſpots of a gold colour. Whence it is that the prophets deſcribe the throne of GOD *like unto ſapphire*. Ezek. i. 26. x. 1.

It formed the ſecond ſtone in the high Prieſt's breaſt plate, Exod. xxviii. 18. and is ſpoken of as the ſecond in the foundations of the typical Jeruſalem. Rev. xxi. 19. Iſai. liv. 11.

SARDINE OR SARDIUS. A precious ſtone of a red flaming colour. It took its name from Sardis or Sardinia.

SARDONYX,

* "Sereni enim cœli et lucidiſſimi habet colorem." Boet.

SARDONYX. A precious ſtone, like the union of the ſardius and the onyx. The Hebrew word *odem*, which is ſometimes tranſlated ſardonyx, rather means the emerald.

SATYR. A name given by the ancients to a fantaſtic being, partly human, and part beaſt. They are repreſented as having horns on their heads, crooked hands, ſhaggy bodies, long tails, and the legs and feet of goats. They were imagined to dance in all ſorts of uncouth and laſcivious poſtures. It ſeems probable that ſome large ſort of monkey or baboon, that had been ſeen in the woods, gave the firſt occaſion to feign theſe demi gods. Pliny, moſt evidently, means ſome ſort of ape under the name of ſatyr. He ſays*, ſatyrs are found in ſome mountains of India, that they are nimble, running ſometimes upon all four, ſometimes erect like men, and they are ſo ſwift that it is difficult to overtake them except they are old or ſick.

They are ſpoken of in our Engliſh tranſlation of Iſai. xiii. 21. xxxiv. 14. but it has been often and deciſively proved that *goats* are there intended.† The Engliſh verſions of 1550 and 1574, have it "and apes ſhall daunce there."

SCARLET TREE.‡ A kind of dwarf ever green oak, bearing acorns. It grows all along the coaſt of the Mediterranean, in Galatia, Armenia, Syria, and in Perſia, where it was firſt made uſe of. The *ker-*

mes,

* l. 7. c. 2. and l. 8. c. 54.

† See Spencer, de leg. hebr. 349. Vitringa on Rev. xviii. 2. cited by Wetſtein on Matth. iv. 24. Loneman on Rev. xviii. 2. Farmer on demoniacs, p. 329. and on miracles, p. 250.

‡ *Coccus. Ilex coccigera.*

nes*, a ſmall ball, reſembling a berry, found adhering to its leaves, is an excreſcence formed by the puncture of a particular ſort of fly; the ſame as the common gall obſerved upon oaks. Theſe are carefully gathered for the purpoſes of dying, as they yield a moſt beautiful crimſon colour, retaining its primitive luſtre and brightneſs for ages. The ancients juſtly admired and highly celebrated this elegant tincture.

The *ſcarlet tincture*, ſpoken of in Gen. xxxviii. 28. Exod. xxv. 4. and in many other paſſages of ſcripture, the Hebrew aptly expreſſed by *tolagnoth, worm colour*; from *tola, a worm*. Pliny calls the excreſcence "*coccus ſcolecius*," *the wormy berry*. And we retain the name in a mineral colour which we improperly call *vermilion*.

The raiment, mentioned Dan. v. 5. xvi. 29. was not dyed with this tincture, but was *purple*.

SCORPION. [Deut. viii. 15.] An inſect, without wings, the body of an oval figure; it has claws like a lobſter's; the tail is long and ſlender, has ſeveral joints, and is furniſhed with a poiſonous ſting.† Celſius‡ conjectures that in 1 Kings, xii. 11. 2 Chron. x. 11. Ezek. ii. 6. a thorn is ſpoken of whoſe prickles are of a venomous nature, called by the Arabians *ſcorpion thorns*.

SERPENT. This word, ſays the learned Gataker§, is in the Hebrew a general term common to all living creatures, in water, or on land, that glide along, in

* An Arabian word ſignifying *worm*.

† See its hiſtory in the memoirs of the French Acad. for 1731, by M. Maupertuis, p 22.

‡ Hierobot. p. 2. p. 45 § Annot. in Iſai. xxvii. 1.

in one, or on the other, with a wriggling kind of motion, without the uſe of feet or fins.

There were ten kinds of ſerpents known among the Hebrews. 1. *Ephe*, the viper. 2. *Chephir*, the aſp, (the Hebrew means *the lion ſerpent.**) 3. *Acſhub*, the adder. 4. *Pethen*, the aſpic. 5. *Tſeboa*, a ſpeckled ſerpent, called hyena by the Greeks and Egyptians. 6. *Tzimaon*, according St. Jerom, the ſerpent called *dipſas* from the intolerable thirſt its bite occaſions.† 7. *Tzepha* or *tziphoni*, the *regulus* or baſiliſk.‡ 8. *Kippos*, the *acontias* or *jaculus*§: One of the moſt poiſonous ſerpents, darting ſuddenly upon a man and killing him inevitably. The word is wrongly tranſlated *the great owl* Iſai. xxxiv. 15. 9. *Shephiphon*, the *ceraſtes*, undoubtedly.‖ 10. *Saraph*, the *fiery ſerpent*¶: So called probably from the burning ſenſation its bite occaſioned. Plutarch ſpeaks of a ſimilar kind of reptiles.** "The inhabitants of the country round the Red Sea, ſays he, were tormented in ſuch a manner as was never heard of till that time. Little dragons bit their arms and legs: And if you touched them ever ſo little they fixed themſelves to the fleſh, and their bite was intolerably painful and like fire.†† The Hebrew original ſignifies alſo a *winged* ſerpent: And we

* See the article *vſp*.

† Deut. viii. 15. See Bochart de an. ſacr. p. 2. l. 3. c. 8. Lucan, in the 9th book of his Pharſalia, has given a moſt affecting deſcription of the infuriating thirſt conſequent to the bite of this dreadful ſerpent.

‡ Bochart de an. ſacr. p. 2. l. 3. c. 9, 10.

§ Ib. p. 2. l. 3. c. 11.

‖ Ib. p. 2. l. 3. c. 12. and Jerom on Gen. xlix. 17. and the Vulgate.

¶ Numb. xxi. 6. 8. Deut. viii. 15. Iſai. xiv. 29. xxx. 6.

** Lib. viii. de ſeſt. q. 9.

†† Such a ſerpent is deſcribed in Virg. Georg. 3. v. 425—440.

we are told that ſuch were very common both in Egypt and Arabia.* The learned Bochart deſcribes them as ſhort, ſpotted with divers colours, and with wings reſembling thoſe of the bat. He quotes a number of ancient and modern authors to prove that they are the ſame with the *hydra* of the Greeks, or Latins.

I have a little enlarged upon this ſerpent called *ſaraph*, becauſe it was of ſuch that the Iſraelites were ſo grievouſly bitten in the wilderneſs.† An imitation of one of theſe, formed of braſs, was by Moſes erected on a pole, that thoſe who ſhould be bitten by the *ſaraphim* might look up to it and be healed. The ſerpent thus raiſed up for the ſecurity and the ſalvation of the people, Chriſt informs us was a repreſentation of his crucifixion, and an alluſion to its reſtorative deſign. John iii. 14.

SHEEP. A well known animal. The benefits which mankind owe to it are very numerous. Its fleece, its ſkin, its fleſh, its tallow, and even its horns and bowels, are articles of great utility to human life and happineſs. Its mildneſs and inoffenſiveneſs of manners, ſtrongly recommend to human affection and regard; and have deſignated it the pattern and emblem of meekneſs, innocence, patience and ſubmiſſion. It is a ſocial animal. The flock follow the ram as their leader; who frequently diſplays the moſt impetuous courage in their defence: Dogs and even men, when attempting

* Herodotus ſays he had ſeen them, and went to the city of Butus for that purpoſe, l. 2. c. 75, 76. He in another place gives a particular deſcription of them. l. 3. c. 107—110.

† Numb. xxi. 9. Iſai. vi. 2. xiv. 29. xxx. 6. See further, on this ſubject, Bochart de an. ſacr. p. 2. l. 3. c. 13. Cicero de nat. deor. l. 1. Mela l. 3 c. 9. Lucan, l. 6. and 9. Solinus c. 32. Am. Marcel. c. 22. Ælian l. 2. c. 38.

attempting to moleſt them, have often ſuffered from his ſagacious and generous valour.

SHITTIM, SITTIM, SITTAH. A wood, or tree.

St. Jerom ſays, the ſhittim wood grows in the deſerts of Arabia, and is like white thorn as to its colour and leaves: But the tree is ſo large as to furniſh very long planks. The wood is hard, tough, ſmooth, and extremely beautiful. It is thought that this wood is the black acacia, becauſe *that*, it is ſaid, is the only tree growing in the deſarts of Arabia.

SILVER. A well known metal, of a white ſhining colour: Next in value to gold.

It does not appear to have been in uſe before the deluge; at leaſt Moſes ſays nothing of it: He ſpeaks only of the metals, braſs and iron.* But in Abraham's time it was become common, and traffic was carried on with it.† Yet it was not then coined, but was only in bars, or ingots; and in commerce was always weighed.

SNAIL. A teſtaceous inſect.

We find the word twice in our Engliſh tranſlation of the bible; but the Hebrew does not juſtify it. In Levit. xi. 30. a kind of lizard is ſpoken of. And in Pſal. lviii. 8. moſt of the verſions prove that the Hebrew word means *wax*; and comes from a root which in Syriac, Chaldee, and Arabic, ſignifies *to flow*, which all know is a property of wax when in a ſtate of liquifaction.

SOAP.

* Gen. iv. 22. † Gen. xxiii. 2, 15.

SOAP.* The name of an herb, in Arabic, called *uſnâm*, of the aſhes of which they made little balls, called, from the name of the herb *borith*, which they uſed in ſcouring and waſhing clothes.—Or it may mean the plant called *ſoap wort*†, the leaves of which, agitated with water, raiſe a ſaponaceous froth which has nearly the ſame effects with ſolutions of ſoap itſelf, in taking out ſpots from clothes.

SOAP EARTH. The *ſteatites*, an unctuous kind of earth, in much eſteem in the bagnios in the Eaſt‡ for cleanſing and ſoftening the ſkin. Of this kind probably, and for this uſe, were the two mule's burthen of earth, ſpoken of in 1 Kings, v. 13.

SPARROW. A little bird every where known.

The Hebrew *tzipphor* is uſed not only for a ſparrow, but for all ſorts of clean birds, or ſuch whoſe uſe was not forbidden by the law.§ The rabbins Kimchi, Pomarius, and Aquinas, even pretend, that it ſignifies all birds in general; which is confirmed by Bochart. But this laſt mentioned interpreter ſhews alſo, that it ſignifies a ſparrow in particular; yet that in moſt paſſages where tranſlators have rendered it ſparrow it may be underſtood of birds in general.

That

* Jerem. ii. 22. Mal. iii. 2.

† Saponaria, Tournef. inſt. R. H. 333. tab. 175.

‡ Shaw's trav. p. 236. edit. fol.

§ It is tranſlated *bird* in Gen. vi. 6. vii. 14. 51. li. 52, 53. Lev. xiv. 52. Deut. xxii. 6. Job, xli. 5. Pſal. xi. 1. cxxiv. 7. Prov. vi. 5. vii. 23. xxvi. 2. xxvii. 8. Eccl. xii. 4. Lam. iii. 52. Amos, iii. 5. Hoſ. xi. 11. *birds* Gen. xv. 10. Lev. xiv. 5, 50. Deut. xiv. 11. Pſal. civ. 17. Eccl. ix. 12. Iſai. xxxi. 5. Ezek. xxxix. 4. *fowl* Deut. iv. 17. Pſal. viii. 8. cxviii. 10. Ezek. xvii. 23. xxxix. 17. Neh. v. 8. and *ſparrow* Pſal. lxxxiv. 3. xcii. 7.

That the ſparrow is not intended in Pſal. cii. 7. is evident from ſeveral circumſtances; for it is intimated that it is a bird of night, a ſolitary, and a mournful one, none of which characteriſtics is applicable to the ſparrow which reſts by night, is gregarious, and cheerful. The word therefore ought to be underſtood of the owl. [See *Owl.*]

SPICES. It is evident that the Hebrew word, Gen. xxxvii. 25. ſignifies ſome particular drug, if we compare Gen. xliii. 11. And ſince the *ſtorax* is very common in Syria, whence the Arabians tranſport it elſewhere, it is probable that Aquila had reaſon to render the Hebrew *necoth*, ſtorax, as Bochart has proved at large.*

The word tranſlated ſpices in Cantic. iii. 14. iv. 16. and v. 13. may ſignify odoriferous plants, or flowers.

The Jews object to the relation given by St. John, xix. 39. of the quantity of ſpices which was brought by Nicodemus to embalm the body of Jeſus. "A hundred weight of myrrh and aloes was enough (ſay they) for two hundred dead bodies." Biſhop Kidder† hath attempted to obviate this cavil; but not ſatisfactorily. An anonymous critic in Wetſtein's Prolegomena‡ propoſes to alter εκατον to εκαστων. The verſe will then ſtand thus: φερων μιγμα σμυρνης και αλοης ωσει λιτρας ΕΚΑΣΤΩΝ, i. e. Nicodemus *brought a mixture of myrrh and aloes, about a pound* EACH. This emendation, however, is omitted in the folio edition:

* Hieroz. t. 2. l. 4. c. 11. and p. 1. l. 2. c. 51. The Samaritan verſion, Munſter, Pagnin, Arias Montan. Malvenda, Ainſworth, Junius, J. H. Urſinus, Hort. aromat. l. 3. c. 4. The ſame amendment is to be made 2 Kings, xx. 13. Iſai. xxxix. 2. Jerem. viii. 22. xlvi. 7. li. 8. Ezek. xxvii. 17.

† Demonſt. part 3. p. 65. ed. fol. ‡ 4to. p. 171.

dition: for εκαστος is not *each*, applied to two things, but to *more*, except in Alexandrian Greek. Dr. Markland propoſes to read εκατερων, where the ερ being abbreviated, it became εκατον. Λιτρας he puts in the genitive. This makes the ſenſe the ſame as the above critic in Wetſtein. In confirmation of this reading, the learned Doctor obſerves, that if St. John had written εκατον, as in the preſent copies, the participle would have been αγων not φερων. Dr. Owen, however, very juſtly, ſupports the preſent reading, and obſerves, that 'if *fifty* pounds of each be thought too much, *one* pound of each might be thought too little. Could the trifling act of bringing two pounds of ſpices be deemed either a fit token of Nicodemus's regard, or a fit object of the Evangeliſt's notice? That *great* quantities of ſpices were expended by the Jews at funerals is evident from what we read in 2 Chron. xvi. 14. In the talmud, *Maſſecheth Semacoth* VIII. it is ſaid, that no leſs than *eighty* pounds of ſpices were uſed at the funeral of Rabbi Gamaliel the elder. And at the funeral of Herod, Joſephus* informs us, that the proceſſion was followed by five hundred of his domeſtics carrying ſpices, αρωματοφοροι, that is, in the language of St. John, αρωματα φεροντες.' This note is much to the purpoſe: It well illuſtrates the fact recorded, and at the ſame time juſtifies the uſe of the word φερων, objected to by Dr. Markland.†

SPIDER. An inſect well known.

Formed for a life of rapacity, and incapable of living but by blood, all its habits are calculated to deceive

* Antiq. lib. 17. c. 8. ſec. 3.

† See Bowyer's crit. conj. and obſ. on the N. Teſt. 3d. edit. 4to. 1782.

ceive and ſurprize; it ſpreads toils to entangle its prey; it is endued with patience to expect its coming, and is poſſeſſed of arms and ſtrength to deſtroy it when fallen into the ſnare.

Job ſpeaks of the ſlenderneſs of its web, viii. 14. and Iſaiah, lix. 5. draws an illuſtration from its miſchievous habits.

But the word tranſlated ſpider in Prov. xxx. 28. ſhould have been rendered *the newt*, or ſmall lizard.

SPIKENARD or NARD.* A plant which grows in the Indies, whoſe root is very ſmall and ſlender. It puts forth a long, ſmall ſtalk, and has ſeveral ears, or ſpikes, even with the ground, which have given it the name of ſpikenard.

The nard of the mountain is very odoriferous. Of this the ancients made a very delicious and coſtly perfume.

STACTE. Exod. xxx. 34. The liquid, or moſt unctuous part of myrrh, which drops naturally from the tree without cutting it. It is very odoriferous, and precious. Dioſcorides ſpeaks of it as a finely ſmelling perfume; and Euripides mentions its being burnt on the altars of the gods.

STEEL. Jerem. xv. 12. Hebrew *nehes*, copper. [See *Braſs, Copper, Orichalcum.*]

STORAX. A balſam, or reſin, of a reddiſh colour, a very fragrant ſmell, and ſweetiſh, pleaſant, and aromatic taſte, with a perfumed flavour. [See *Spices.*]

* Nardus Indica.

STORK. A bird ſimilar to the crane in ſize, has the ſame formation as to the bill, neck, legs, and body, but is rather more corpulent. The colour of the crane is aſh and black; that of the ſtork is white and brown. The nails of its toes are alſo very peculiar; not being clawed like thoſe of other birds, but flat like the nails of a man. It has a very long beak, and long red legs. It feeds upon ſerpents, frogs, and inſects: As it ſeeks for theſe in watery places, nature has provided it with long legs; and as it flies away, as well as the crane and heron, to its neſt with its plunder, therefore its bill is ſtrong and jagged, the ſharp hooks of which enable it to retain its ſlippery prey.

It has long been remarkable for its love to its parents, whom it never forſakes, but tenderly feeds and cheriſhes even to death. The very learned and judicious Bochart* has collected a variety of paſſages from the ancients wherein they teſtify this curious particular, that the ſtork is eminent for its performance of what St. Paul enjoins†, *children's requiting their parents.* Its very name in the Hebrew language, *chaſida*, ſignifies *mercy* or *piety*: And its Engliſh name is taken, if not directly, yet ſecondarily through the Saxon, from the Greek word *ſtorge*, which is often uſed in our language for natural affection.

It is a bird of paſſage; and is ſpoken of as ſuch in ſcripture: Jerem. viii. 7. *the ſtork knoweth her appointed time*, &c.

The word *chaſida*, ſays Mr. Merrick in his commentary on Pſalm civ. 17. is variouſly rendered by the ancient interpreters: But Bochart‡ obſerves that the

* Hieroz. l. 2. c. 19. p. 327. † 1 Tim. v. 4.

‡ Hieroz. p. 2. l. 2. c. 29.

the bird called by this name appears from ſcripture to be a bird of paſſage; a circumſtance which belongs to none of the birds which the ancient verſions ſuppoſe to be thus named except the kite* and the ſtork. Profeſſor Michaelis†, ſays, that the word is generally tranſlated the ſtork; but adds that this tranſlation is founded on the authority of the Jews of the tenth century, and on that of the illuſtrious author of the hierozoicon: But theſe writers themſelves, ſays he, have been led by an arbitrary etymology to this interpretation, which is not perhaps to be met with in any of the ancient verſions. To which we may anſwer, that this interpretation is certainly of earlier date than the tenth century; ſince Olympiodorus, in his commentary on Job, (a work old enough to be mentioned by Anaſtaſius Sinaita, who lived about the year 680‡) mentions, though with diſapprobation, ſome interpreters who affirmed the *chaſida* to be the ſtork.§ M. Michaelis thinks that this text of the Pſalms, *as for the ſtork, the fir trees are her houſe*, makes againſt the ſtork; as, though it be true that this bird ſometimes builds on trees, yet it generally chuſes to build on the tops of houſes. Yet the ſame learned gentleman very judiciouſly propoſes that it be inquired whether, as in the eaſtern countries the roofs of houſes are flat and inhabited, this very circumſtance may not oblige them to build elſewhere. The following paſſage from Dr. Shaw's travels‖ may, at firſt, ſeem to determine the queſtion. "The ſtorks breed plentifully in Barbary every ſummer. They make their neſts with

* The ἰκτῖνος.

† Recueil des queſt. p. 411. ‡ See Fabricius biblioth Gr.

§ Bochart, hieroz p. 2. l. 2. c. 28. ſec. 3.

‖ Travels, p. 411. ed. 2d.

with dry twigs of trees, which they place upon the higheſt parts of old ruins or houſes, in the canals of ancient aquæducts, and frequently, (ſo familiar are they by being never moleſted) upon the very tops of their moſques and dwelling houſes. The *fir* and other *trees*, when theſe are wanting, *are a dwelling for the ſtork.*" Here we ſee the ſtorks building their neſts upon the tops of the eaſtern houſes: But, as Dr. Shaw has juſt before informed us, that the Mahometans account it profane to kill, or even hurt, or moleſt them, (to which we may add, from Haſſelquiſt*, that thoſe perſons among the Turks who own a houſe where ſtorks have neſted are ſuppoſed to receive great bleſſings from heaven and to be free from all misfortunes) their acceſs to the roofs is free and undiſturbed; which might not be the caſe in Judea, where no ſuch ſuppoſition appears to have prevailed. That they ſometimes build on trees, is allowed by M. Michaelis himſelf, and confirmed by J. H. Michaelis in his commentary on the Pſalms.† It may be ſtill more to our purpoſe to obſerve that Olympiodorus (who cannot well be ſuppoſed to have borrowed the idea from this pſalm, as he does not allow the *chaſida* to be the ſtork) affirms in the place above referred to, that the ſtork lays its eggs, not on the ground, but on high trees. Bochart quotes alſo an Arabic writer, who ſays of this bird, it builds its neſt in ſome very lofty place, either on the top of a tower, or tree.‡ A paſſage which he quotes from Varo as it diſtinguiſhes the ſtork's

* Travels into the Eaſt, p. 32.

† "Sic ipſemet in Germania non uno loco nidulantes ciconias in altis et ſeperius aridis quercubus vidi."

‡ "Neque nidum ſumit niſi in loco celſo, puta in pharo, aut in arbore."

ſtork's manner of building from that of the ſwallow, ſeems greatly to favour our interpretation.* Aldrovandus affirms of the black ſtork that they are wont to make their neſt on trees, particularly on *fir trees*.† And Strahlenberg ſpeaks of ſtorks‡ that frequent great foreſts. The word *agyſt*, continues Mr. Merrick, which he mentions as the Ruſſian name of one kind of ſtork, does not ſeem ſo remote from the Hebrew name, but that it might poſſibly be derived from it, and may, on inquiry, lead to the diſcovery of ſome other name of that bird in languages akin to the Ruſſian which approach ſtill nearer to it.

SULPHUR. A vitriolic, inflammable mineral.

SWALLOW. A bird too well known to need a deſcription.

Our tranſlators of the bible have given this name to two different Hebrew words. The firſt, *deror*, in Pſal. lxxxiv. 3. and Prov. xxvi. 2. according to Bochart is the *ring dove*, or wild pigeon; which is a bird that flies very ſwiftly, and ſometimes makes its neſt in high buildings. The Ethiopic verſion renders it *the ring dove*: and the Septuagint, the Vulgate, Chaldee, Syriac, and other ancient verſions the turtle.§ The word *ſis* in Iſai. xxviii. 14. and Jer. viii. 7. may probably mean the *ſwallow*. So the Septuagint, Vulgate, two manuſcripts‖, Theodotion and Jerom render it: And Bochart and Lowth follow them.

The

* "Advenæ volucres pullos facient, in agro ciconiæ, in tecto hirundines." Varro, de re ruſtica, l. 3. c. 5.

†——"in arboribus nidulari, preſertim in abietibus."

‡ Deſcrip. of the N. and E. parts of Europe and Aſia, p. 447.

§ See Merrick's annot. on Pſal. lxxxiv. and Durell on Prov.

‖ See Lowth's notes on Iſai.

The ancient Greek interpreters took it in this ſenſe. It is ſaid that the goddeſs *Iſis* was changed into this bird. And the ſwallow was a plaintive bird, and a bird of paſſage, which perfectly agrees with the meaning of Iſaiah and Jeremiah. Some indeed ſuppoſe it the crane, and think the word, *hagur*, joined with it in both places (rendered *crane* in our Engliſh bibles) means the ſwallow.*

SWAN. A well known water fowl. The word thus rendered in Levit. xi. 18. R. Jonathan and Bochart ſuppoſe to be the *tufted owl*. And it is ſo rendered in the Chaldee, Syriac, and Samaritan verſions.

SYCAMINE or SYCAMORE. A large tree, according to the deſcription of Theophraſtus, Dioſcorides, and Galen, reſembling the mulberry tree in the leaf, and the fig in its fruit: Hence its name, compounded of συκος a fig, and μορος a mulberry. And ſome have fancied it had its firſt production from the ingrafting of the one tree upon the other. Its figs are palatable: When ripe they are ſoft, watery, ſomewhat ſweet, with a little of an aromatic taſte.

The trees are very common in Paleſtine, Arabia, and Egypt: Grow large and to a great height, and though the grain is very coarſe, are much uſed in building. To change *ſycamores into cedars*, Iſai. ix. 10. means to render the buildings of cities and the ſtate of the nation, much more glorious than before. Being large and well rooted its removal muſt have been peculiarly difficult, which will tend to illuſtrate Luke, xvii. 6. *and the Lord ſaid, if ye had faith as a grain of*

* Pagninus, Munſter, Buxtorf, Mercer, Rab. Salom. and Kimchi.

of muſtard ſeed, ye might ſay unto this ſycamore tree, be thou plucked up by the roots and be thou planted in the ſea; and it ſhould obey you. And, as it was a very lofty tree, Zaccheus made choice of it as moſt proper and advantageous to obtain an early and diſtant view of our Lord.

TARE. Math. xiii. 24, 25. (Ζιζανον: from σιτος wheat or rye; and σινω to hurt.) A ſort of vetches growing among corn. "In ſome ſeaſons whole fields of corn have been overpowered and wholly deſtroyed by it.*" It is not eaſy to determine, however, what plant or weed is here intended, as the word *zizania* is neither mentioned in any other part of ſcripture, nor in any ancient Greek writer. Some Greek and Latin fathers have made uſe of it, as have alſo Suidas and Phavorinus, but it is probable that they have all derived it from this text. As this goſpel was firſt written in Syriac it is probably a word belonging to that language. Buxtorf in his Rabbinical Lexicon gives ſeveral interpretations, but at laſt concludes with ſubmitting it to the deciſion of others. Our Engliſh tranſlators call it *tares*, and as this conforms to the intention of the parable it may as well be retained.

TEIL TREE. Iſai. vi. 14. The turpentine or linden tree. It is very common in Syria and Paleſtine. Its leaf reſembles that of a laurel, and its flower that of the olive.

THISTLE. A well known troubleſome plant. In Job, xxxi. 40. ſome plant that has ſtrong and ſharp prickles is undoubtedly meant. The Chaldee renders

* Withering.

renders it *thorns*: Compare chap. xli. 2. It is tranſlated *thorn* Prov. xxvi. 9. and Hoſ. ix. 6. Celſius and Taylor ſay, that the ſame word and of the ſame original in Arabic, is the black thorn, or ſloe tree.

THORN. A general name for ſeveral claſſes of prickly plants. The *reſt harrow*, that moſt pernicious and prickly plant, covers entire fields and plains in Egypt and Paleſtine. This is perhaps that which Moſes means when he curſes the earth. It grows in great plenty, promiſcuouſly with the large thiſtles, in the uncultivated grounds.

The *naba* or *nabka* of the Arabians in all probability was the tree which afforded the crown of thorns put on the head of Chriſt. It grows very common in the eaſt. This plant was very fit for the purpoſe, for it has many ſmall and ſharp ſpines, which are well adapted to give pain. The crown might eaſily be made of theſe ſoft, round, and pliant branches.—The leaves are of a deep green, and very much reſemble ivy. Perhaps the enemies of Chriſt, would have a plant ſomewhat reſembling that, with which Emperors and Generals were uſed to be crowned, that there might be calumny even in the puniſhment.

THYINE.* A tree which riſes with a ſtrong woody trunk to the height of thirty feet or more. The bark, when young, is ſmooth and of dark brown colour; but as the trees grow old, becomes cracked, and leſs and leſs ſmooth. The branches are produced irregularly on every ſide, ſtanding almoſt horizontally, and croſſing each other nearly at right angles. The younger branches only are garniſhed with leaves, which

* Thya orientalis; Hort. Upſal. 286.

which are placed *imbricatim* over each other like the ſcales of fiſh. The flowers are produced from the ſide of the young leaves, pretty near the footſtalk. Theſe are ſucceeded by oblong cones of a beautiful grey colour, having ſcales which end in acute reflexed points, containing one or two oblong ſeeds. The leaves have a rank, oily ſcent, when bruiſed.

The wood of this tree is hard, receives a fine poliſh; and is a valuable article. Rev. xviii. 12.

TIN. A well known coarſe metal, harder than lead. The Hebrew word thus tranſlated in our Engliſh verſion comes from a root ſignifying to *ſeparate*. Biſhop Lowth in tranſlating it in Iſai. i. 25. calls it *alloy*.

TOPAZ. A gem, or precious ſtone, eſteemed the third in order after the diamond. It is tranſparent; of a beautiful yellow, or gold colour; is very hard, and takes a fine poliſh.

The oriental topazes are moſt eſteemed. The topaz of the ancients, now called the chryſolite, had always an admixture of green with the yellow.*

It was the ſecond ſtone in the High Prieſt's pectoral, Exod. xviii. 19. and is the ninth in the foundations of the New Jeruſalem. Rev. xxi. 20.

TORTOISE. Bochart proves that the word *tzab*, Levit. xi. 29. is a kind of aligator, or lizard, about a cubit long, with which Arabia abounds. Dr. Shaw† ſpeaks of a lizard called in Arabic *dhab* or *dab*, like to

* Plin. Nat. Hiſt. l. 37. c. 8. "Egregia etiamnum topazio gloria eſt, ſuo virenti genere, et cum reperta eſt prælatæ omnibus."

† Trav. p. 250. ed. fol.

to the *caudiverbera* as it is repreſented by Geſner and Johnſon.*

VETCHES. See *Fitches.*

VINE. A noble plant, of the creeping kind, famous for its fruit, or grapes, and the liquor they afford.

The vine is a common name, or genus, including ſeveral ſpecies under it; and Moſes, to diſtinguiſh the true vine, or that from which wine is made, from the reſt, calls it, Numb. vi. 4. the *wine vine.* Some of the other ſorts were of a poiſonous quality; as appears from the ſtory related among the miraculous acts of Eliſha, 2 Kings, iv. 39, 41. [See *Grapes: Wild Grapes.*]

VINEGAR. An acid, produced by a ſecond fermentation from vinous liquors.

VIPER. A ſerpent famed for the venomouſneſs of its bite; which is one of the moſt dangerous poiſons in the animal kingdom.

So remarkable, ſays Dr. Mead†, has the viper been for its venom, that the remoteſt antiquity made it an emblem of what is hurtful and deſtructive. Nay, ſo terrible was the nature of theſe creatures, that they were very commonly thought to be ſent as executioners of divine vengeance upon mankind, for enormous crimes which had eſcaped the courſe of juſtice.‡ An inſtance of ſuch an opinion as this we have in the hiſtory of St. Paul, Acts xxviii. whom the people of Melita, when they ſaw the viper leap upon his hand, preſently concluded to be a murderer; and as readily made a god of him when, inſtead of having his hand inflamed,

* Geſn. de quadr. ovip. p. 23. Johnſt. hiſt. quad. tab. 79.

† Eſſay on poiſons.

‡ Herodot. l. 2. c. 74. Ælian de animalib. l. 17. c. 5.

inflamed, or falling down dead, one or other of which is uſually the effect of theſe bites, he without any harm ſhook the reptile into the fire: It being obvious enough to imagine that he muſt ſtand in a near relation at leaſt to the gods themſelves who could thus command the meſſengers of their vengeance, and counterwork the effects of ſuch powerful agents.

Our tranſlation of Job, xx. 16. has, *the viper's tongue ſhall ſlay him;* but here the Hebrew *peten* rather ſignifies an aſp. Iſai. xxx. 6. ſpeaks of the *ephec*, which is thought to be the true name in Hebrew of the viper.

UNICORN. An animal which, as it is generally pictured, never exiſted any other way. It is repreſented as having the legs and body of a deer, the tail, mane, and head of a horſe, and with only one long and ſtrait horn placed in the middle of the forehead. Our tranſlators have imagined this fabled animal to have really exiſted, and given its name to the Hebrew *reem*. The rhinoceros, however, anſwers perfectly well to the deſcription of that animal, and is undoubtedly intended. [See *Reem*, *Rhinoceros*.]

VULTURE. A large bird of prey, ſomewhat reſembling the eagle. There are ſeveral birds of the vulturine kind, which, though they differ much in reſpect to colour and dimenſions, yet, are all eaſily diſtinguiſhed by their naked heads, and beaks partly ſtraight and partly crooked.

They are frequent in Arabia, Egypt, and many parts of Africa and Aſia. They have a moſt indelicate voracity, preying more upon carrion than live animals. They were declared unclean in the Levitical conſtitution, Lev. xi. 14. Deut. xiv. 13. [See *Rachamah*.]

WALNUT.

WALNUT. A tree, both for ſhade and fruit, in much eſteem in the Eaſt.* And probably, among other gardens†, Solomon had planted one principally of walnut trees, but intermixed with vines and pomegranates. Cantic. vi. 11.

WEASEL. A voracious and deſtructive little animal. The ſpecies we would here deſcribe‡ has broad, ſhort, round, ears, edged with long white hairs. Its mouth is ſurrounded with white. Its head, feet, and the underſide of its body, are quite black. Its head is croſſed beyond each eye with a white band, paſſing beneath the ears along the ſides of the neck, and down to the throat: From the hind part of the head another band of yellow paſſes on each ſide obliquely towards the ſhoulders; above is a third. The upper part of the body is of a browniſh black, ſtriped and ſpotted irregularly with obſcure yellow: Its tail is about ſix inches long; is duſky, with longer white hairs intermixed, but wholly black at the end. The animal is about fourteen inches long.

But Bochart explains the animal thus tranſlated Lev. xi. 29. of *the mole*, becauſe, as he obſerves, it comes from a verb which ſignifies *to dig up*, and becauſe the word both in Syriac and Arabic ſignifies a mole.

WHALE. The largeſt of all the inhabitants of the water.

It is well aſcertained that the writers of the bible muſt have been ignorant of this animal; as it is never ſeen near Jeruſalem or Egypt, and as they could have

* Olav. Celſ. p. 1. p. 28. † Eccleſ. ii. 5.

‡ Samaritan weaſel.

have no hiſtory of Greenland and Spitzbergen. And a late author*, in a diſſertation expreſsly for the purpoſe, has proved that the crocodile, and not the whale, is ſpoken of in Gen. i. 21. I ſhall tranſcribe his concluding argument.

"There yet remains an argument which proves that the crocodile, and not the whale, is to be underſtood in Gen. i. 21. At whatever time Moſes wrote the book of Geneſis, whether before or after the departure of the Iſraelites from Egypt, to aſſure them that the Lord their GOD was the creator of the crocodile, has a manifeſt propriety, which is not to be found in the preſent tranſlation. For he might naturally ſuppoſe, ſhould they incline to idolatry, one of the firſt objects of their adoration would be the crocodile, which they had ſeen worſhipped in Egypt."

And Dr. Geddes† thinks that the circumſtance of its being an Egyptian divinity might induce the hiſtorian to particularize it, as being but a mere creature, like the reſt.

The word in Job vii. 12. muſt alſo be for the crocodile. It muſt mean ſome terrible animal which, but for the watchful care of divine providence, would be very deſtructive. Our tranſlators render it *dragon* in Iſai. xxvii. 1. where the prophet gives this name to the King of Egypt: *He ſhall ſlay the dragon that is in the ſea.* The *ſea* there is the river Nile, and the *dragon*, the crocodile. Compare Ezek. xxxii. 2.

Merrick ſuppoſes David in Pſal. lxxiv. 13. to ſpeak of the *tunnie*, a kind of whale, with which he was probably acquainted: And Bochart thinks it has its

* Rev. James Hurdis, "Critical diſſertation upon the true meaning of the Hebrew word tranſlated *whale* in Gen. i. 21." 8vo. 1790.

† New tranſlation of Gen. 1. annexed to his propoſals, &c.

its Greek name *thunnos* from the Hebrew *thanot*. The laſt mentioned fiſh is undoubtedly that ſpoken of in Pſalm, civ. 6.

We are told that in order to preſerve the Prophet Jonah when he was thrown overboard by the mariners, the Lord prepared a great fiſh to ſwallow him up. What kind of fiſh it was is not ſpecified: But the Greek tranſlators take the liberty to give us the word κητος (whale) and though Saint Matthew, xii. 40. makes uſe of the ſame word, we may conclude that he did ſo in a general ſenſe; and that we are not to underſtand it as an appropriated term, to point out the particular ſpecies of the fiſh; ſince the naturaliſts have informed us, that the make of the whale will not permit it to ſwallow an human body, as the ſhark and ſome other of the water animals are known to be capable of doing.

Linnæus ſuppoſes it the *charcarias**, or *lamia*, which has a throat and belly ſo prodigiouſly great that it can eaſily ſwallow over a man without the leaſt hurt. It is much more natural to believe that it was one of theſe fiſhes who ſwallowed Jonah, than to multiply miracles without neceſſity by ſuppoſing that GOD, who kept him alive for three days in the belly of the fiſh, ſhould have brought a whale from northern coaſts, and then enlarged its throat for his reception.

WHEAT. A grain well known for its nouriſhing qualities. Its Hebrew name is from a root which ſignifies *ſweetneſs*, perhaps from its peculiar gratefulneſs above other grains.

According

* Syſt. Nat. v. 1. p. 400. No. 12. "Jonam prophetam, ut veteres Herculem trinoctem, in hujus ventriculo tridui ſpatio, hæſiſſe veroſimile eſt."

According to our Engliſh verſion we read in Ezek. xxvii. 17. that the Tyrian merchants traded in wheat of Minnith and Pannag, and honey, and oil, and balm. But a late writer* ſuppoſes *Minnith* and *Pannag* to be a corrupt reading; and would ſubſtitute in the room of them *zith*, *uphag*. The text will then be rendered, "they traded in thy market with wheat, *the olive, and the fig*, and honey, and oil, and balm." This is a proper detail, he thinks, of the commodities of Canaan: And fit ſubjects of commerce with the merchants of Tyre.

WILLOW. A ſmall tree, well known, growing in low and wet places.

WOLF. (Its Hebrew name is *dib* דִּיב. M. Majus derives it from the Arabic word *zaab* or *daaba*, to frighten: And hence, perhaps, the German word Dieb, *a thief*.) A fierce, ſtrong, cunning, miſchievous, and carnivorous quadruped: Externally and internally ſo nearly reſembling the dog that they ſeem modeled alike, yet have a perfect antipathy to each other. The animal is ſo well known, that a more particular deſcription is unneceſſary.

The ſcripture obſerves of the wolf, that it lives upon rapine†; is violent, bloody, cruel, voracious, and greedy; goes abroad by night to ſeek its prey‡, and is a great enemy to flocks of ſheep.

Indeed this animal is fierce without cauſe, kills without remorſe, and by its indiſcriminate ſlaughter ſeems to ſatisfy its malignity rather than its hunger.

WOODCOCK.

* Rev. Hen. Dimock's ſerm. on Matth. v. 18. Lond. 1783.

† Gen. xlix. 27.

‡ Jer. v. 6. Hab. i. 8. Zeph. iii. 3.

WOODCOCK. A bird of paſſage, rather ſmaller than the partridge. [See *Partridge.*]

WORM. The general name for little creeping inſects: Micah, vii. 17. Pſal. xxii. 6.

Three kinds are ſpoken of in ſcripture: Thoſe that breed in putrified bodies* ; that which eats woolen garments† ; and that which perforating the leaves and bark of trees cauſes the little excreſcences called *hermes*, whence is made a crimſon dye.‡

WORMWOOD.§ A plant very common and well known.

Tournefort obſerves that the oriental wormwood is an underſhrub, two feet high, hard, buſhy, and branchy from the very bottom, where it is as big as a man's little finger. The leaves and flowers are extremely bitter.‖

It grows plentifully in Arabia and the deſarts of Numidia.

* Exod. xvi. 20, 24. Job, vii. 5. xvii. 14. xxi. 26. xxiv. 20. xxv. 6. Iſai. xiv. 11. Acts, xii. 23.

† Iſai. li. 8.

‡ Deut. xxviii. 39. Pſal. xxii. 6. Job, xxv. 6. Iſai. xiv. 11. xli. 14. lxv. 24. Ezek. xvi. 20. Jonah, iv. 7.

§ Abſinthium orientale. Tournef.

‖ Voyage to the Levant. v. 2. p. 157. 4to.

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